Te Ahunganui: Te Apounga

A Gathering together of Important Elements (including Spiritual Elements) of Growth and Ideas for Emotional Sustenance

A thesis

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He Karere – A Message for Readers

During the thesis marking process, it was suggested that the name of both the research and the resulting Emotional Literacy (EL) programme was not grammatically correct from a Reo (Māori Language) perspective.

This research project and the associated EL programme were subsequently renamed by Kaumātua (Elder) Rereata Makiha. However, the previous (working) names have been used and are referenced throughout the thesis itself. For ease of reading, the previous ingoa (names) have been set out below for reference:

Previous Research Title:

Māhunga Ake - Working Together to Create a Contextualised, Māori Centred Emotional Literacy (EL) Programme for Adult Learners

Previous Emotional Literacy (EL) Programme Title:

Māhunga Ake – Heads Up (MAHU) EL Programme

A postscript has been added to Chapter Ono (6) with additional detail and justifications for this change.

Abstract

Our research project describes the journey of working together to develop an appropriate Māori centred, Aotearoa New Zealand contextualised Emotional Literacy (EL) programme, targeted at 'second chance' Adult Learners in a Māori educational organisation. The main research question examined how general EL can be taught to Adult Learners within and using an Aotearoa New Zealand context. The research used Participatory Action Research (PAR) (Liamputtong, 2013) methodology and the research method of 'Whakawhanaungatanga' – building and maintaining relationships during the research process like those experienced within a family context (Bishop, 1995). The research was located within Solomon Group (SG), an Auckland based Māori Education Organisation and addressed student feedback about a lack of 'Emotion' related information in their 'Te Whānau Ara Mua' course. Emotional Literacy has been shown to increase a person's social skills, employment outcomes and overall wellbeing (Mayer, Roberts & Barsade, 2008) so is an important topic to include when working with Adult students. Alongside Western Emotion theories, a Mātauranga Māori (traditional Māori knowledge) theory, 'Te Maramataka' (the Maori Lunar calendar) and embedded concepts were included in the EL Programme. Te Maramataka concepts were used to teach both emotion identification and regulation strategies and demonstrated how traditional Māori knowledge can be applied in diverse contemporary 'Emotion' contexts.

Our main findings highlighted the importance of sociocultural programme design, relevance, inclusiveness and making it 'Ours'. A framework for offering general Emotions knowledge in an Adult education environment using Te Maramataka lens was also offered by the research whānau.

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Tēnā koutou, tēnā koutou, tēna koutou katoa. Ko Kiri Solomon tōku ingoa. Ko Ngāti Porou, ko Ngāti Kahu ki Whangaroa ōku iwi. Ko Frank rāua ko Judy ōku mātua, ā, ko Jenny Mahinarangi tōku teina. Ka nui ōku mihi ki tōku whānau mō ō rātou aroha, ō rātou awhina me ō rātou whakaaro hoki i tēnei haerenga i tōku taha. Tangata ako ana i te whare, te turanga ki te marae, tau ana. Me kore ake ōku mātua hei pānui ngā tuhinga hukihuki i a au - he pukumahi kōrua nē rā!

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“Hūtia te rito o te harakeke, kei hea te kōmako e kō? Kī mai ki a au, 'He aha te mea nui o te ao?' Māku e kī atu, 'He tāngata, he tāngata, he tāngata'.”

Greetings to all.

My name is Kiri Solomon and I affiliate with the tribes of Ngāti Porou and Ngāti Kahu ki Whangaroa. My parents are Judy and Frank Solomon, and Jenny Mahinarangi is my younger sister. I thank them for their love, support, and their thoughts shared on this journey with me. I am who I am because of my whānau. And I was also fortunate that you proofread the drafts of this thesis – you are hard workers alright!

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Dr Veronica O'Toole and Dr Matiu Ratima are my PhD supervisors and I am very grateful to them both for all their help, support and encouragement during this journey.

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Kaumātua Rereata Makiha has been our Maramataka and Astrological expert and my community supervisor during this work. I am incredibly grateful for his help, his gentleness, generosity, and patience.

I would also like to acknowledge the University of Canterbury – I was fortunate to be the recipient of their Matariki scholarship and am very grateful for this support.

This work is for my parents. I am so very proud of you both. You have both been a huge support to me and to others in the wider community – you are amazing.

This work is also for the Students and Tutors of Solomon Group from the beginning to this point in time.

"If the heart of the flax is pulled out, where will the kōmako sing? If you ask me what is most important in this world, I will reply 'it is People, it is people, it is people'."

A Note about the Kaumātua (Elder) & Community Supervisor Role

The contribution made by Kaumātua Rereata Makiha (Ngai Tuteauru, Te Mahurehure, Ngāti Pākau, Te Aupouri, Te Arawa) to this research cannot be overstated. The research whānau (family) consider Kaumātua Rereata Makiha as fulfilling the role of 'Kaumātua & Community Supervisor' in this research process and as a third Supervisor from a PhD perspective.

He is considered an expert in the field of Te Maramataka (cited by Harris, Mātāmua, Smith, Kerr & Waaka, 2013) and has graciously contributed his time and expertise pertaining to (specifically) the Hokianga (Far North of the North Island) version of Te Maramataka (the Māori Lunar Calendar), a Mātauranga Māori (Māori knowledge) theory.

Kaumātua Rereata Makiha was born and raised in the Hokianga and attended Northland College. From the age of 18, he spent eight years being taught in the Whare Wānanga (traditional Learning House) and he also studied Social Sciences at Victoria University and Māori Business at the University of Auckland. He is currently involved with senior support roles in several organisations including Auckland Council and the University of Auckland and is also a former broadcaster with more than four decades experience.

In 2019, he received the Dame Mira Szászy Māori Alumni Award from the University of Auckland Business School which recognises graduates who have achieved significant success in their careers.

Without his input, we would not have had access to te Maramataka knowledge, and this research would not have been as fulfilling for the research whānau. We deeply appreciate him assuming this important role in our collective research journey. Kore rawa e mutu ngā mihi.

Wāhanga (Chapter) Tuatahi (1) - Introduction

This research mapped the journey of working together with a group of second chance Adult Learners in a community education setting to develop an appropriately targeted, Aotearoa New Zealand contextualised Emotional Literacy (EL) programme.

This research is located within an Aotearoa New Zealand (hereafter usually referred to as Aotearoa) context and is deliberately being conducted based on the assertion that Māori (the Indigenous peoples of Aotearoa) ways of doing things is 'normal'. This practice is in line with the organisational practices of the Aotearoa Government accredited Tertiary Education Institution in which the research is based (Solomon Group). This is also consistent with section 14.1 of the United Nations Declaration on the Rights of Indigenous Peoples (United Nations Declaration on the Rights of Indigenous Peoples, 2007) which states that "Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning" (p. 13).

The Lead Researcher and the research whānau (family) located themselves and the mahi (work) firstly in relation to Māori epistemology, axiology and ontology after which Pākehā Western (hereafter usually referred to as Pākehā) ways of doing things have been considered as appropriate.

The overall methodology was 'Participatory Action Research' (PAR) (Liamputtong, 2013) with a research framework informed by elements of Kaupapa Māori (Smith, 2012), Tikanga Māori (Mead, 2016) or a Māori Centered approach (edifying and utilising a Māori world view), and the Solomon Group (hereafter usually referred to as SG) Organisational Values (Solomon Group, 2018).

In this research, the concept of Whakawhanaungatanga (extended familial type relationships) as lived by the Lead Researcher and identified as a research method within an academic setting by Bishop (1995), has been utilised and has permeated the whole research process. This method fits with both the organisation that the research is being conducted within, and how this research locates the participants and the researchers as whānau (family) – together constituting the "whānau of interest" (Bishop & Glynn, 1999, p. 65).

The proposed EL programme contains elements of Mātauranga Māori (Māori knowledge) in both the processes being used, as well as in the inclusion of Te Maramataka (the Māori Lunar Calendar) concepts. Pākehā knowledge will necessarily be included, although the Lead Researcher's initial assumption was that this might be somewhat indigenized (Huntington, 1997) as part of being included within a Māori centered EL programme.

This mahi (work) will take us on a haerenga (journey). Our mahere (map) is based on previous journeys and learning from others in the fields of Emotions, Social and Emotional learning (SEL), Adult Learners, Kaupapa Māori theory, and Mātauranga Māori (Māori knowledge). Our waka (canoe) is the Māori concept and research method of Whakawhanaungatanga, with all the requisite hoe (paddles) that this method utilises. This includes developing an appropriate EL programme, gathering and analysing data and other forms of participant feedback, to reach the ultimate destination. Our kaihoe (paddlers) are the research whānau.

Me haere tātou - Let us go together.

1.1 Research Context & Solomon Whānau (family)

The idea for this research started with feedback from second chance Adult Learners about a lack of Emotions-focused knowledge in their SG course. In this research, second chance Adult Learners refer to a group of Adult Learners who did not attend or left traditional

schooling environments early, and/or those who had a bad experience within mainstream schooling systems, and/or those who may be on a government benefit (welfare support) of some type and are therefore legally required to attend training as part of their overall benefit receipt obligations[1] (Solomon, 2008).

By the early 1990's, my parents had each been teaching in mainstream education in Aotearoa for over twenty years. Both had risen through the schooling system to become Senior Leaders – my mother, Judy Solomon was highly skilled in English curriculum and student focused learning. My father, Frank Solomon had become one of the few Māori principals in mainstream high schools in the country at the time as well as being involved with working with the Government on high level education strategy.

Solomon Group (SG) was established by Judy and Frank in 1997 after they both lost faith in the traditional mainstream schooling system which they could see was consistently failing particularly Māori (and Pasifika) students. They set up the organisation as a 'second chance' organisation, initially targeted at Māori clients, but it soon morphed into working with numbers of different ethnic groups (Solomon & Solomon, 2008).

Solomon Group was established as a Māori organisation based on the kawa (processes, ways of doing things) that Frank had learnt through growing up with his Ngāti Porou whakapapa (lineage) as well as in the two Māori boys Boarding Schools that he attended, Hato Petera (St Peters) and Hato Tīpene (St Stephens). Consequently, when Judy and Frank established SG, they embedded the following organisational values as defined by Frank:

[1] 'Second chance learners' are Solomon Group's main student cohort. In some cases, these learners also have some type of criminal conviction which has had an impact on their educational and/or employment outcomes.

- Tino Rangatiratanga – Self Worth
- Tikanga – Integrity
- Mana Tū – Professionalism
- Whakapono – Commitment
- Te Tapu o te Tangata – Dignity of the Person
- Aroha ki te Tangata – Social Responsibility
- Te Tapu o ngā Tamariki – Dignity of Children
- Whanaungatanga – Support for the Individual and their Whānau

(Solomon Group, 2018)

I am the Lead Researcher (Kiri) on this research journey and was employed as a Director at SG from 2005. My younger sister Mahinaroa (Jenny) was also employed at SG as a Director from 2003. Both of us came from overseas roles to support our whānau with the business.

Jenny was appointed as the CEO of SG in 2015 after Frank and Judy merged the organisation with the 'Aspire 2' Corporation of Education Providers. She held this role up to November 2018; and I was appointed Deputy CEO at SG from 2015 up to October 2017 when I left the organisation to focus on this research. As at 2019, Frank and Judy have largely stepped back from SG and none of the immediate Solomon whānau currently work with SG except in a voluntary capacity.

This research specifically worked with Tutors and Students from the SG course 'Whānau Ara Mua' ('Families Moving Forward') otherwise known as 'WAM'.

As part of their annual feedback process, WAM students from consecutive years had expressed that they wanted more information in their course about how to manage their stress and other emotions – hence this mahi (work) was initiated.

As at 2018, there were approximately 100-150 WAM student numbers allocated to SG by

the Tertiary Education Commission (TEC) – the funding body for Tertiary institutions in Aotearoa - and between 8 and 12 WAM Tutors who worked on the contract at any one time. At the time that this research was started, WAM was a year-long, full-time course, aimed primarily at (single) parents and based at various primary schools across Tāmaki-makau-rau (Auckland) and community centres or SG campuses during school terms. It was and always has been a free course for participants, funded through the TEC although some participants also qualified for student loans and allowances to support them with expenses during their studies.

All WAM Tutors came from the communities in which they taught and have the necessary 'real life' experience to be able to connect with their students. Previous Tutors have had prior experience in teaching in schools, teaching adults in other community settings, being WAM students themselves and teaching within secure justice facilities. WAM Tutors were expected to have a National Certificate in Adult Literacy (Educator) Level 5 as this is a requirement of the TEC funding. All classes had Teacher Aides – many of whom grew into Tutor roles.

Most student participants on the WAM course are Work and Income (the Government Department responsible for administering welfare within Aotearoa) Beneficiaries who are on a Single Parent allowance. The WAM students worked towards attaining the Foundation Level Tertiary Qualification 'Certificate in Intergenerational Education' (Level 2). The focus areas for the course were: Personal and family relationships; Children's learning and development; Family health and wellbeing; Financial literacy; IT skills; Planning for the future; Problem Solving; and Communication Skills.

Unfortunately, at the end of 2019, the WAM class was discontinued in this format due to changes in Government priorities. The course has subsequently been re-designed by SG staff with the focus now on skills to assist students to successfully negotiate and engage with

employment opportunities and is run over a 12-week period.

1.2 The Lead Researcher

My name is Kiri Solomon, and I am the mātāmua (first born child) of Judy and Frank Solomon. On my father's side, I whakapapa (have lineage) to two Māori tribes - Ngāti Porou from the East Coast of the North Island of New Zealand, and Ngāti Kahu ki Whangaroa from the Far North of the North Island. On my mother's side we have Ngāti Kōtimana (Scottish) and Ngāti Ingarangi (English) roots.

I describe myself as a Māori woman, I live in Manurewa in South Auckland and have one younger sister (Jenny/Mahinaroa). I am (and have been for almost twenty years) married to a lovely man with both Australian and English whakapapa (lineage) and have two beautiful tamāhine (daughters) of whom I am immensely proud – Maia (aged 10) and Marama (aged 8). I was born in Auckland in 1976 after my parents had to 'fight' for the right to get married based ostensibly on the fact that Mum was blonde, blue eyed and lived in Parnell (a particularly affluent part of inner-city Auckland) and Dad came from a little place called Wharekahika ('Hicks Bay') on the East Coast of the North Island, and (and this was probably the kicker for my maternal grandparents) was Māori.

This whawhai (fight) has continued to shape my parents' life – throughout their lives together they have consistently highlighted inequalities: stood for those who have been undervalued, underserved and told they were 'less' based on ethnicity and ascribed 'social class'; and worked with people to highlight their individual uniqueness, dignity and worth. This is the household in which my sister and I grew up.

My sister and I were also fortunate to have our formative years (high school) growing up in the city of Rotorua – a place that is rich with Māori history, Mātauranga Māori and

whakapapa, and prides itself on this. Being Māori, at that time and in that place was an asset - a view that has permeated my worldview subsequently.

Throughout this thesis, I have discussed various concepts and philosophies which I couch as being 'from a Māori perspective'. Unless otherwise referenced, these statements primarily reflect my own perspective. They are based on my own experiences, knowledge and understandings developed as a Māori woman over the past 43 years. I do not assume that my views and opinions are accepted by all Māori, are representative of all Māori or that others agree with them. Others may (and probably do) have a different 'Māori' perspective and I openly acknowledge and accept this whakaaro (opinion).

As part of this PhD research process, I was fortunate to hui (meet) with Kaumātua Rereata Makiha several times, both formally and informally. At these hui, he shared information and Tikanga related to Te Maramataka (the Hokianga version) and it was these hui that directed and enhanced this research.

I also enrolled in a Ngāi Tahu history paper, given that my PhD was funded through the University of Canterbury. This provided me with a unique perspective on this rohe (area). Finally, over the duration of this research, I enrolled in several Te Reo (Māori language) classes given I have only a basic understanding of the language. I believe that this was a necessary part of my own research journey especially given the layers and complexities of Mātauranga Māori generally and Te Maramataka specifically. I do not believe that limited Te Reo knowledge makes me (or anyone else) less Māori (Derby & Macfarlane, 2018), but in choosing to learn more, I am then choosing to treat the knowledge that I am being gifted by Kaumātua Rereata Makiha the respect and mana (prestige) it deserves.

I offer this information here, because a Māori worldview asserts the importance of whakapapa – who we are, where we are placed at any one point in time, who we are related to and where we come from, are important to locate us in time and in context (Hemara,

2000; Salmond, 2017). To understand who and where we are, we need to understand where we have come from and where we are going.

1.3 Research Question and Goals

The researcher's collective experience and understanding is that taking a Māori perspective involves understanding that all things have a wairua (lifeforce, energy) and a whakapapa (lineage) (Kaumātua Rereata Makiha, personal communication, 19 November 2019). This research process itself has a wairua and a whakapapa of its own, and is interconnected with numbers of different contexts, concepts, people, locations, and whānau. This understanding has been a guiding principle in our research design and process.

Our main research question was:

How can general Emotional Literacy (EL) be taught to Adult Learners within an Aotearoa New Zealand context?

Some of the sub-questions that were considered included:

- What are some of the impacts of EL in general?
- Who are the participants, and how do they feel about recognising and managing their own Emotions?
- What EL skills are we proposing to teach and why?
- What is Te Maramataka and how does it relate to the field of Emotions?
- What teaching processes and methods facilitate engagement and participation when teaching the subject of Emotions and EL?

The main research question and the associated sub-questions were used to guide the Lead Researcher (Kiri) and the Research Assistants (Judy and Frank Solomon) during the research haerenga (journey).

Four main research ‘goals’ were also developed. These were:

1. For individual participants involved in this project, the goal was to support them to feel confident with recognising and managing their own Emotions as well as (for the SG Tutors) teaching others about Emotions.

2. For the organisation involved (SG), the goal was to develop an Aotearoa Emotional Literacy (EL) Programme which provided information that was appropriate for their staff and students.

3. For the research process, the goal was to work in a participatory way to develop a framework offering concepts anchored in Te Maramataka (the Māori Lunar Calendar) which could be considered in the future when teaching EL to this demographic.

4. For the field, the goal was to illustrate the universality and adaptability of Mātauranga Māori concepts such as Te Maramataka which could be contextualised and used within (in this instance) the academic fields of Emotions and EL.

1.4 Brief Introduction to Our Research Paradigm

This research normalises a Māori way of doing things. This fundamental assumption has given a strong foundation from which to examine related theories, apply appropriate methodology and enact processes as well as discover new ways of looking at traditional knowledge.

The research uses Māori Epistemology (knowledge, and ways of knowing) as a research paradigm, as well as within the research itself through the inclusion of aspects of Mātauranga Māori and Te Maramataka.

Indigenous Epistemology, Axiology (guiding values), Ontology (nature of human beings) and Methodology (ways of doing things) are all interconnected. Each one influences the other (Wilson, 2008) and to not acknowledge this at the outset of this mahi (work) would be hē (incorrect). Our research paradigm is further expanded on in Wāhanga (Section) Toru (3) -

Methodology.

1.5 Acknowledging Whakapapa (lineage) in our Research

Whakapapa is a multi-layered, multi-tiered and multi-dimensional concept. As a noun it is defined as:

Genealogy, genealogical table, lineage, descent - reciting *whakapapa* was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions. (Māori Dictionary, 2019)

Whakapapa is an important element that is often unconsciously included when asserting a Māori world view (Hemara, 2000; Salmond, 2017) as everything has a whakapapa (Kaumātua Rereata Makiha, personal communication, 19 November 2019). This perspective has required on-going recognition and acknowledgement throughout our research journey of the concept of whakapapa (lineage) and consideration of how this relates to various concepts and ideas.

Whakapapa has many different elements depending on the horopaki (context) but one element involves locating oneself to and making links with whomever or whatever is being discussed. So then, within this document, references are made to the whakapapa of the knowledge, and the ensuing discussion locates the content in the correct place and time. There are also discussions linking the content to that which has gone before, that which is current and that which is still developing. In this way, the content of each of the Wāhanga (chapters) themselves will establish their own version of a whakapapa.

Including the concept of whakapapa in this way is not a new idea as whakapapa is applicable across contexts. It can be used as a research methodology (Paki & Peters,

2015), as a way of organising information (Salmond, 1985) and as a way of recognising Te Hononga (the interconnectedness) between things (Roberts, 2013).

Te Maire Tau (2001) discussed the relationship between whakapapa and Mātauranga Māori when examining the (sometimes uncomfortable and confronting) relationship between Pākehā knowledge systems and Mātauranga Māori. He states that:

> For Māori, the world was ordered and understood by whakapapa. All things, from emotions to flora and fauna, were part of an organic system of relationships that could be traced back to the primal parents – Rangi (Heavens) and Papatuanuku (Earth).
> (p. 66)

Throughout this thesis, the concept of whakapapa is included as is standard when working in a space where a Māori way of doing things is normal.

1.6 Thesis Structure

Herman Mitchell (2008) used a Northern Cree metaphor of a canoe journey to describe the process of conducting "respectful research" (p. 3) and his description resonates with our research process also. This research has been and continues to be considered a research haerenga (journey) by the research whānau and references to this analogy are included throughout the various sections.

Wāhanga (Chapter) Tuatahi (1) defines the research project, introduces the research whānau, discusses the aim of the project, and sets out the whakapapa of the research itself. Wāhanga Tuarua (2) examines relevant past and present literature related to this research and draws attention to some of the gaps that the Lead Researcher has found within the fields of both Adult Education and Emotion. Relevant aspects of Emotions' research, EL, Mātauranga Māori theories of Emotion, Kaupapa Māori perspectives, characteristics of second chance Adult Learners, related philosophical concepts, and other associated Pākehā theories which have informed the research haerenga will all form part of the kōrero

(discussion).

Wāhanga Tuatoru (3) discusses the overall Methodology and the specific method that has been followed in this research. The research question will be examined in more detail and the theoretical frameworks, methodology, participants, data analysis processes, ethics processes, research restraints and limitations will be set out for consideration.

Wāhanga Tuawha (4) examines the findings of the research analysis process relating to data collection and analyses, specifically the three coding processes and resulting themes.

Wāhanga Tuarima (5) discusses the identified research findings in relation to the overall research question and aims.

Wāhanga Tuaono (6) reflects on the research goals and considers some of the implications of these for future research. A framework developed based on the research findings and which utilises Te Maramataka concepts is offered as a koha (gift) from the research whānau to the field generally. The framework sets out areas to consider when teaching EL to adults in an Aotearoa context.

For ease of reading, please note that throughout this document, our research whānau (consisting of myself as the Lead Researcher, the Research Assistants Judy and Frank Solomon, the SG Tutors and the SG Students) are referred to in a number of different ways, either as: collectively the ‘research whānau’ (comprised as above), the SG Tutor Whānau (SGTW), the SG Student Whānau (SGSW) or ‘the participants’ (the SG Tutors and SG Learners as a combined group who participated in the EL programme and provided data). Applying different labels has been necessary throughout the sections depending on the subject and group being discussed.

This thesis uses APA Version 6 formatting as this was the version that was applicable at the time that most of the thesis was written.

For clarification, the title of this research (Māhunga Ake – Heads Up) and the EL programme that was developed (Māhunga Ake – Heads Up) share the same name. However, throughout this document the acronym 'MAHU EL Programme' is used to differentiate the EL programme from the overarching research. It was also noted by the research whānau that 'mahu' is defined as 'to be healed or heal' which has a nice synchronicity with the research overall.

So then, this research is a journey together whereby the research is conceptually non-linear and reflects the concept of whakapapa - something which is continuously moving and evolving (Salmond, 2017). It is the sincere hope of the researcher that this research continues to embody these characteristics throughout our research journey.

Wāhanga Tuarua (2) – Literature Review

Introduction

In the previous chapter, a Whakawhanaungatanga (establishing familial relationships) process was started which located the research topic, the researcher, and the research whānau in their appropriate time and place.

In this chapter, the focus is on exploring the literature through traversing related research landscapes - examining the connections between the current research and existing theories, perspectives, and assumptions in the various fields in which this research is located.
The research will be viewed through these perspectives as our metaphorical waka haerenga continues (Mitchell, 2012).

Chapter Overview

Our haerenga highlights the originality and uniqueness of the current work in the context of the wider academy, and further sets the scene for the research at hand. This research is interdisciplinary – it intersects at one point in the wider context of three different research areas and as such, the three different areas need to be explored.

In Section Tahi, Pākehā Western (hereafter usually known as Pākehā) theories of Emotion and related research are considered in relation to the research. This section takes the reader through relevant Pākehā Emotion theory and discusses how this relates to and is being applied in this research.

Section Rua of our collective haerenga takes the reader through terrain that is uniquely Māori and explores how the concept of Emotion is being decolonized in meaningful ways. The concepts of Whakawhanaungatanga, Kaupapa Māori and Mātauranga Māori are also

explored in relation to the research, with the concept of Te Maramataka specifically being discussed in more detail to give the reader a general understanding about this important concept and how this is relevant to the field of Emotions.

Section Toru highlights the learners on this journey and explores relevant Adult Learner related literature and research, with a focus on ‘second chance’ Adult Learners. Classical theoretical perspectives will also be perused to create more context and understanding about Adult Learners holistically, historically, and socially.

Me tīmata tātou – Let us start.

2.1 Tuatahi - Overview of Related Emotion Theory & Research

The concept of ‘Emotion’ within a Pākehā context does not have a single starting point, rather it includes complex interconnected webs of different philosophies, emphases on biological variables, conflicting histories and cultural components (Keltner, Oatley & Jenkins, 2006).

2.1a Whakapapa (genealogy) of Pākehā Concepts of Emotion

One of the many starting points for Emotion focused research from a Pākehā perspective was Aristotle (384 to 322 before common era) who, in direct contradiction to many of his contemporaries of the time, claimed that emotions were controlled by us and what we believe, and so we are responsible for them (Keltner et al., 2006).
The philosopher Plato is accredited with the saying “All learning has an emotional base” (cited in Brackett, 2019, p. 27) and Charles Darwin was also an instrumental figure in the development of the concept of ‘Emotion’. His 1872 work ‘The Expression of the Emotions in Man and Animals’ (cited in Snyder, Kaufman, Harrison & Maruff, 2010) contributed to the research area as he was one of the first to assume that Emotions were distinct and measurable concepts.

The fairly recent emergence of the ‘History of Emotions’ field of research reinforces the prominence of Emotions throughout a Pākehā concept of time and highlights the ongoing debates about social constructionist (where one constructs one’s own version of reality) versus universalist (one version of reality) stances (Burr, 2015), and the place that ‘culture’ occupies in relation to emotions across different eras, languages and contexts (Matt, 2011; Plamper & Tribe, 2014).

The field of Emotions is complex (O'Toole & Martin, 2019) and there are many different

Emotion theories. Strongman (2003) looked at over 150 of them and categorised these into: phenomenological; behavioural; physiological, cognitive; developmental, social; clinical; historical/background theories; theories that deal with specific Emotions; sociocultural theories; and theories "in which the attempt is made to do everything" (p. 6). There are also numbers of different views and opinions about what an Emotion is and what their functions are (Keltner et al., 2006).

2.1b Diversity of Pākehā Views about Emotions and Functions

Generally, Emotions are described as phenomena that support people to understand themselves in relation to their environment, and they influence "thinking, decision-making, actions, social relationships, well-being, and physical and mental health" (Izard, 2010, p. 363). Emotions are believed to have at least three components – behavioural (expressions and gestures), physiological (which can affect bodily systems such as the nervous system); and experiential (we experience them and are conscious of them) (Keltner et al., 2006).

Lazarus (2006) suggests that there are five characteristics which make Emotions an important part of any person's life. Emotions serve to illustrate what is important to a person and show how well a person is doing at living in alignment with their values and goals; Emotions reflect one's relationships to other people; Emotions serve to both enable or not inter-personal relationships; Emotions are intensely private and subjective to individuals; and finally, Emotions are not easy to control "especially when they are intense" (p. 17).

Emotions are important – emotional interactions are the core contributor to people's most significant relationships (Keltner et al., 2006). The following three examples of different approaches to defining, measuring, and interpreting Emotions exemplify the vast breadth and variety of perspectives and theories within the Pākehā field of Emotions.

Neuroscience Emotion researchers explore where Emotions originate in the brain and how these are regulated. Often this is done via neuroimaging techniques to identify different parts of the brain involved with different emotional states (Barrett, 2017; Gross & Ochsner, 2013; Le Doux & Brown, 2017). Neuroscientist Lisa Feldman Barrett (2017) believes that our brain constructs our experiences of Emotions and so she promotes the importance of giving our brains more positive experiences with which to work.

Functionalist Emotion theorists look at Emotions in terms of what specific functions Emotions relate to, and the subsequent impact on individuals, communities, and cultures (Kitayama & Marcus, 1994; Keltner & Haidt, 1999). Emotions are not simply intrapersonal events, they also effect interpersonal relationships and are intensely social (Keltner, et al., 2006). Functionalist researchers regard "emotional behavior as functioning to establish, maintain, or alter the relation between an organism and its environment" (Witherington & Crichton, 2007, p. 628). This approach encourages people to look at Emotions as a flexible set of responses aimed toward achievement of one's goals and which can be used in positive and meaningful ways (Camras, Fatani, Fraumeni & Shuster, 2016).

Finally, a Cultural Approach to Emotion affirms that Emotions are created mainly by cultural elements such as ethnicity, gender and social class (Keltner et al., 2006). Emotions are defined by culture – for example a Pākehā perspective on Emotions is one based on ways of knowing and doing from Western societies where history, beliefs, values and practices have been and continue to be normalised. When taking a cultural perspective on Emotions, one considers that "emotions are grounded in the sociocultural context in which they occur" (Mesquita, Boiger & De Leersnyder, 2017, p. 95).

The concept of 'self' is also important here. How one considers themselves from a cultural perspective (self-construal) is an important component in any culture. Individually

independent cultures espouse individualism and distinctiveness while interdependent cultures tend to value interconnectedness and collectivist ways of doing and being (Markus & Kitayama, 2010). This fundamental difference in self-construal is exemplified in the current research project which normalises a Māori worldview and where the focus is on collective rather than individual development.

It is beyond the scope of this research to document further in any more detail the plethora of theories and research within the field that is Pākehā theories of Emotions. However, this brief foray has outlined three examples which are all broadly relevant to our research haerenga and which serve to illustrate the varied perspectives within the field. The discussion now turns to relevant theories (and related research) for our specific research haerenga.

In this research, a Cultural Approach to Emotion is being taken whereby there is an understanding that Emotions are created mainly by sociocultural variables such as ethnicity, gender and social class (Keltner et al., 2006). A Cultural Approach requires examining Emotion and Emotional Literacy (EL) from both a constructionist and a cognitive perspective.

2.1c Socioconstructionist Perspectives of Emotion and EL

As humans existing in this world, our collective Emotions story has been and continues to be based on varying types of social interactions (Keltner et al., 2006).

A socioconstructionist view of Emotions focuses on “emotions as a socio-cultural experience” (Zembylas, 2007, p. 61) whereby a person’s emotions’ world is constructed subjectively based on their social and cultural experiences and norms.

Socioconstructionist views of Emotion are predominantly process focused (Schutz & DeCuir, 2002) and “because emotions tend to be very fluid, investigating the emotional experience process is key to our understanding of emotions in education” (p. 129).

Lazarus (1999) takes this further by promoting the use of narrative approaches in a sociocultural Emotions context by using stories to construct what occurred, how and why Emotions were involved, and what the overall (Emotion) outcome was.

As well as a narrative approach and a focus on emphasising the importance of social constructs, Lazarus (1991) discussed the cognitive functions of Emotion. He believed that Emotions (and the associated physiological, behavioural and psychological experiences) are based on an individual's evaluation and knowledge about an occurrence. Each individual Emotion may be subjectively defined by that person as the one who is experiencing it, as it relates to their conscious or unconscious interpretations of how this impacts their goals (Lazarus, 1991). Lazarus also maintained that Emotions are direct results of a person's interactions with their environment "which most importantly consists of other persons" (Lazarus, 2006, p.10).

Averill (1980) defined the term 'constructionist' as one which comprises both social constructions and Emotions as improvisations. He was concerned with Emotions in real world settings and Emotion language "as it is used in everyday discourse and with the kinds of emotions recognized in ordinary language" (p. 306). Averill defined an Emotion as "a transitory social role (a socially constituted syndrome) that includes an individual's appraisal of the situation and that is interpreted as a passion rather than as an action" (Averill, 1980, p. 312). He discussed the concept of Emotional Prototypes as being the result of social norms providing the prototypes for the construction and interpretation of Emotions, although he did concede that "distinction between social and cultural systems is important when considering the social construction of emotions" (Averill, 2012, p. 216).

Our research takes a Socioconstructionist approach whereby the Sociocultural background of all the research whānau in the context of Emotions and EL generally has been actively

acknowledged, allowed for, worked with and celebrated. Our approach emphasises the importance of Emotions in real world settings and tells the stories of how they can be used in everyday situations by the research whānau.

So far on our research journey, the discussion has touched on a wide variety of subjects and viewpoints within the Pākehā Emotions field generally with a focus more specifically on the deliberate location of the research within a Socioconstructionist perspective. Our haerenga now turns to the field of Pākehā Emotional Literacy (EL).

2.1d Pākehā Emotional Literacy (EL) Context

In the Emotions literature, there are numbers of different terms which encompass the ability to both recognise and manage one's own and other's Emotions. These include Emotional Literacy (EL), Emotional Intelligence (EI), Emotional Quotient (EQ) and Social and Emotional Learning (SEL) (Brackett, 2019; CASEL, 2015; Goleman, 2004; Winans, 2012).
Further focus on research in this area has also prompted the coining of the term Emotional Competence (Geddes, 2017) which is now used by some psychologists instead of Emotional Intelligence as it does not assume intelligence is static – people can improve their abilities.

The term Emotional Literacy (EL) is used more in educational settings, as opposed to corporate or industrial ones (Spendlove, 2009) and according to Yale University researchers "emotional literacy fosters social competence by teaching students self and social awareness, empathy, and healthy communication" (Brackett & Katulak, 2006, p. 14).

Within the current research, the term Emotional Literacy (EL) was selected to describe the subject focus given that the research is situated within an education setting and that the adult learners involved already understand the overall concept of literacy (Solomon & Solomon, 2008). Further, the understanding that "literacy is not an end; it is a process that

involves decision making about choices in life, and in turn involves emotions and intellect within a social context" (Matthews, 2006, p. 35) reinforced that the term Emotional Literacy (EL) was the best fit for this research journey.

Our research is predicated on the belief that once a person knows about Emotions and knows how to both recognise and manage their Emotions; the concept of EL becomes something which they can choose to develop better skills in, both for themselves and their whānau.

Some of the earliest work on EL was done by Salovey and Mayer (1990) who stated that just like other forms of intelligence, Emotional Intelligence varies across populations. They discussed the four different skills that they believed were involved in Emotional Intelligence as: accurately perceiving other's Emotions; being able to understand your own Emotions; using Emotions to make decisions; and managing or regulating your Emotions.

Daniel Goleman popularised the concept of EL within mainstream literature (although he used the terminology Emotional Intelligence) and he maintained that "being able to name feelings and so better distinguish between them is a key emotional skill" (Goleman, 2004, p.270).

Measuring EL scientifically is also a divisive topic, with two main models proposed – the ability model and the mixed model (Brackett, Rivers & Salovey, 2011). The ability model considers EL as both a mental process and a standard intelligence, and so uses performance assessments as measures. The mixed model combines "the ability conception with personality traits and competencies such as optimism, self-esteem, and emotional self-efficacy" (p. 90) and often uses self-report tools. While ability models are espoused as better measures of EL overall (Brackett et al., 2011), in this research journey a mixed model is being used. The main reason for this is that the research participants in this journey are

positioned as the experts in their own Emotion's world. This research is not aimed at measuring their EL rather it is aimed at how to best educate them about it.

In 2008, Mayer, Roberts and Barsade conducted an analysis of Emotional Intelligence (EI) tests and research over the preceding eighteen-year period. Of particular interest to this discussion was the finding that EI was "a predictor of significant outcomes across diverse samples in a number of real-world domains. It predicts social relations, workplace performance, and mental and physical well-being" (p. 527).

Given these research findings and the positive relationship between EL and wellbeing, EL would seem to be a subject which all learners should have access to. However, there are numbers of different EL programmes available – all with varying levels of effectiveness. While proving programme effectiveness is not a goal of the current research, to give the Māhunga Ake – Heads Up (MAHU) EL programme developers some guidance about relevant curricula, it was important to consider elements of an effective EL programme from a research-based perspective.

2.1e Components of an Effective EL Programme

Social and Emotional Learning (SEL) is an emerging field in New Zealand (Frydenberg, Martin & Collie, 2017). It is an umbrella term for the many varied programmes that teach skills for Social Emotional wellbeing and includes the concepts of both Emotional Intelligence (EI) and EL. Emotional Intelligence is the "ability to monitor one's own and others' emotions, to discriminate among them, and to use the information to guide one's thinking and actions" (Salovey & Mayer, 1990, p. 189). It is a person's capacity to both reason about and use emotion and includes "the utilization of emotional content in problem solving" (Mayer & Salovey, 1993, p. 433).

Emotional Literacy (EL) is a process that teaches children and adults how to Recognize, Understand, Label, Express and Regulate (RULER) their emotions (Nathanson, Rivers, Flynn & Brackett, 2016).

A Google search using the terms 'Emotional Intelligence courses New Zealand' and 'Emotional Literacy courses New Zealand' elicited results which focussed mainly on organisational/employment contexts or those which assisted people to manage specific so-called negative emotions such as anger (see Duhs [2020] for example). None seemed to be targeted at offering general Emotions information to support second chance Adult Learners to both identify and manage their own Emotions. In addition, the courses all seemed to have high fees for participation which also puts them out of reach for the majority of our research whānau.

Drawing on North American research, the Collaborative for Academic, Social and Emotional Learning (CASEL) group was established in 1994 and their resources are now used internationally. The mission of CASEL is "…to help make evidence-based social and emotional learning (SEL) an integral part of education from preschool through high school" (CASEL, 2020).

They define SEL as:

> The process through which children and adults acquire and effectively apply the knowledge, attitudes, and skills necessary to understand and manage emotions, set and achieve positive goals, feel and show empathy for others, establish and maintain positive relationships, and make responsible decisions.
> (CASEL, 2015, p.1)

The CASEL group regularly evaluates the effectiveness of SEL programmes within schools (Pre-School, Junior, Middle and High Schools). The five areas used to measure effectiveness of programmes (through evaluating them against interrelated sets of cognitive, affective, and behavioural competencies) are: Self-awareness; Self-management; Social awareness; Relationship skills and Responsible decision-making (CASEL, 2015, p.2). To be

eligible for being included in the evaluation process, programmes must be well-designed, include training and support for implementers and show evidence of effectiveness. Effectiveness was defined as a "carefully conducted evaluation using a comparison group and pre- and post-test measurement and demonstrating a positive impact on a student behavioral outcomes" (CASEL, 2015, p.3).

However, just adopting an evidence based SEL programme was not a sure way to be successful – the most important element was having access to resources and "high quality implementation" (CASEL, 2015, p.8). High quality implementation included the preparedness of schools, once a programme was implemented; how programmes were chosen; how staff were involved in that process; and the quality of training and on-going support (CASEL, 2015, p.32).

One of the findings from a meta-analysis on studies looking at long-term effectiveness of school based Social and Emotional Interventions (Taylor, Oberle, Durlak & Weissberg, 2017) was that participants benefited in the areas of overall enhanced social and emotional skills, attitudes and wellbeing indicators. The five major findings from the study were:

1. Students continued to experience positive benefits after completing a SEL course.
2. The SEL programmes had a positive effect on wellbeing indicators and acted as a protective factor against negative wellbeing indicators.
3. The SEL programmes were effective with participants across all demographics including minority groups and those from lower socioeconomic backgrounds.
4. The SEL programmes enabled the participants to increase their skills in this area which in turn supported longer term wellbeing overall.

> 5. The study found that other important developmental outcomes (such as lowered incidences of arrests and higher rates of high school graduations) could be evidenced up to eighteen years post the initial SEL programme. (Taylor, Oberle, Durlak & Weissberg, 2017)

In an English study, Humphrey, Lendrum and Wigglesworth (2010) evaluated the implementation of the National 'Social and Emotion Aspects of Learning (SEAL)' High School programmes and found that it had been largely ineffective based on a number of factors. These included an overall lack of consistency with implementation across the schools and a lack of resources allocated to effective implementation.

In summary then, an effective EL programme; includes training and on-going support for those that are implementing it, evidence of effectiveness, includes high-quality and consistent implementation and sufficient resources.

However, while there seems to be broad agreement about the importance of both teaching SEL and ensuring that this is done well (Nathanson et al., 2016, p. 305), there continues to be a shortage of research targeted specifically at second chance Adult Learners and EL. There has been some reference to this lack of an Adult 'focus' in the literature (Nathanson et al., 2016) and so some research identifying community and whānau (family) as secondary targets is starting to emerge (see Yale RULER programme[2]) but this still seems an under researched area generally.

Given the lack of focus generally around Adults and EL learning, the prospect of designing an EL programme which meets the needs of second chance Adult Learners is uncharted territory. Especially when considering which specific education components should ideally

[2] Yale University's Centre for Emotional Intelligence https://www.ycei.org/

be included. One potential solution, given the correlation between EL and overall increased wellbeing, would seem to be including information about the ability to manage or regulate one's Emotions (Salovey & Mayer, 1990). Subsequently, our haerenga now travels into the area of Emotion Regulation.

2.1f Emotion Regulation

One of the EL skills that has been the focus of extensive research is Emotion Regulation (Brackett, 2019; Brackett, 2020; CASEL, 2013; Frydenberg, Martin & Collie, 2017; Goleman, 2004; Keltner & Haidt, 1999; Mayer, Roberts & Barsade, 2008; Mayer & Salovey, 1993; Salovey & Mayer, 1990). Emotion Regulation (ER) is generally regarded as the process of managing an Emotion. This can be done by either controlling its energy or controlling how long it occurs (Keltner et al., 2006). There are numerous examples of ER strategies throughout history.

Patanjali's Sutras (a Sanskrit yoga text) which dates to 400 BC discussed the concept of detachment and referred to recognizing that something was occurring (ie an Emotion) and then considering (witnessing) that before either engaging with it or not (regulating) depending on the aspirant's focus (Saraswati, 2006).

In more recent times, James Gross (1998) defined ER as "the processes by which individuals influence which emotions they have, when they have them, and how they experience and express their emotions" (Gross, 1998, p. 275). Gross used Cognitive Appraisal Theory to examine "how people respond with different emotions to the same situation" (Siemer, Mauss & Gross, 2007, p. 592) and found that this depended on how the individual interpreted the situation.

Gross and Ochsner (2013) contend that ER has some type of valuation appraisal at its core, and that there are multiple brain functions occurring in multiple parts of the brain during an

ER procedure (Ochsner & Gross, 2008).

Mesquita and Frijda, (2011) assert that Emotion generation is difficult to separate from ER and when this is attempted in experimental settings, not only does it not reflect a real world setting, it also "obscures the inherently emotional nature of much emotion regulation" (p. 782).

Adult Learners inhabit real world settings. Their everyday lives are grounded in their version of reality, and so any ER strategies that might enhance their EL knowledge base need to accommodate their lived experience. Two examples of Pākehā theories that fit this criteria are 'Self-distancing' (Kross & Ayduk, 2017) and 'Ideal versus Actual Affect' (Tsai, 2007).

2.1g Self-Distancing

Self-Distancing involves a person (the regulator) using a self-talk narrative approach to view the situation differently. It involves an individual reconstruing an emotional event using a narrative, third-person approach and taking a 'step back' to examine critically how they feel about it and why, rather than immersing in and re-experiencing it.

Kross and Ayduk, (2017) looked at the role that Self-Distancing plays in helping people change when self-reflecting, as well as what situations promoted helpful or non-helpful (ie adaptive or maladaptive) self-reflection. They found that getting people to use different vantage points (ie to 'step back') when reflecting or analysing their own feelings helped them to do this in a more constructive way. Also, of interest from a wider whānau perspective was that this technique was helpful for children.

Kross, Ayduk and Mischel (2005) refer to:

> Two critical mental operations that function in tandem to facilitate the cool, reflective processing of negative emotions: (a) a self-distanced rather than self-immersed perspective and (b) a focus on the reasons underlying the emotions experienced rather than a focus on what one experienced.
> (p. 713).

Overall, the authors found that “Self-distancing promotes adaptive self-reflection by leading people to focus less on recounting what happened to them and to focus more on reconstruing their experience” (Kross & Ayduk, 2017, p.124).

Further, a meta-analysis examining the effectiveness of ER strategies over 306 different ER studies concluded that perspective taking was one of the most effective ways of dealing with Emotions when considering changing emotional outcomes (Webb, Miles & Sheeran, 2012).

This form of ER can sometimes be difficult ‘in the moment’ but Nook, Schleider and Somerville (2017) conducted two studies looking at whether shifting elements of language helped to regulate Emotion. They found that by “reducing first person singular pronouns and present tense verbs, people spontaneously ‘took a step back’ when regulating emotion” (p.6). The authors suggested that this might indicate that Self-Distancing could be used to regulate Emotion as an event is occurring (ie simultaneously). A situational example of this process is Kiri trying to regulate her emotions after just having had a minor car accident. Using the Self-Distancing ER technique would involve her stating “Kiri has had a car accident” to describe the situation (and so reflect on the incident) rather than stating ‘I hit the car!’ and immersing herself in the situation.

One of the criticisms levelled at Self-Distancing is that for those with psychological disorders (for example depression or bi-polar disorder) ruminating on incidents can have a negative effect on the condition (Gruber, Harvey & Johnson, 2009).
These authors investigated reflective (distanced-why), versus ruminative (immersed-why) processing of positive memories with research subjects who had bipolar disorder. Their study found that distancing actually allowed the subjects to decrease or soothe emotional intensity as the technique seemed to give the participants an element of control over how they wanted to feel (Gruber, Harvey & Johnson, 2009).

In summary, Self-Distancing is an ER technique that allows the regulator to control how they want to feel about an event without requiring them to get caught up in the event (much like watching a reality television programme). As an ER technique it ensures that the user controls their own experiences and retains the power to decide how they want to feel. This is also the case with the concept of Ideal Affect.

2.1h Ideal Affect

Ideal Affect is a concept which allows people to decide for themselves how they want to feel. Specifically, it is the "affective states that people strive for or ideally want to feel" (Tsai, 2007, p. 243).

Affective States are intricate psychological constructs made up of a number of components with three main dimensions: valence (evaluation), motivational intensity (towards or away from a stimulus) and arousal (physiological response) (Harmon-Jones, Gable & Price, 2012). The related Affective States in the theory of Ideal Affect are defined as "neurophysiological changes that are often experienced as feelings, moods, or emotions and that can be organized in terms of at least two dimensions: valence and arousal" (Tsai, 2007, p. 242).

As part of a study examining Ideal Affect, Tsai, Knutson and Fung (2006) asked the question "How does culture shape emotion?" (p. 288) and so introduced Affect Valuation Theory (AVT) into the literature. This theory hypothesises that:

> (a) "ideal affect" (i.e.the affective states that people value and would ideally like to feel) differs from "actual affect" (i.e., the affective states that people actually feel); and (b) cultural factors shape ideal affect more than actual affect, whereas temperament shapes actual affect more than ideal affect.
> (p. 289)

The authors found that how people want to feel is different to how they <u>actually</u> feel, and that "cultural factors influence how people want to feel" (p. 303).

Of additional interest was that a person's age was also found to be an influencing variable on how people want to feel. Scheibe, English, Tsai and Carstensen (2013) looked at what effect age has on how a person wants to feel (Ideal Affect). They found that "the experience of positive affect is essential for healthy functioning and quality of life" (p. 160) and that age plays an important part in attaining ideal positive affect, with people more able to regulate their Emotions as they age. An additional finding was that "the older people are the more they prefer positive states low in arousal (calm, peaceful, relaxed) over those high in arousal (excited, proud)" (Scheibe, et. al., 2013, p. 169). This is an interesting concept to consider given the variation in the ages of our research whānau.

Ideal Affect has also been shown to have a strong relationship to a person's culture with cultural norms and practices determining what comprises an ideal emotional state. Within Western cultures generally, happiness is considered an ideal state, while a calm and peaceful state is seen as an ideal one within Eastern cultures (Tsai, 2007; Tsai Knutson & Fung, 2006). From the writer's perspective, a Māori worldview would most approximate an Eastern cultural perspective.

Both the Self-Distancing and Ideal Affect ER techniques view ER as self-narrative approaches which can be cognitively managed by individuals. Ideal Affect particularly acknowledges the importance of culture and age, and both fit well with the current research approach. They also reflect the overall axiological stance of the research whereby the research whānau have control over their own Emotions' worlds – they are their own experts.

This section has taken the reader through the metaphorical landscape of relevant Pākehā Emotion theories and associated research, and related these to culture, context, and self-determination. A closer examination of EL and effective EL programmes highlighted the need for a targeted and consistent approach, while the specific Pākehā ER techniques that will be included in the EL Programme being developed as part of this research were also

discussed. The landscape now shifts substantially, and our haerenga continues into a vastly different area - examining the Māori Emotions space.

2.2 Tuarua - A Whakapapa of Māori Emotion theories

From pre-contact Aotearoa New Zealand times (ie pre-colonisation) to contemporary ones, the concept of Emotions has not been a separate and distinct 'concept' but is one that is interconnected to other natural systems, other beings, thoughts and words (Kaumātua Rereata Mākiha, personal communication, 25 January 2019). This is because asserting a Māori world view in any context includes acknowledging te hononga (the inter-connectedness) between everything (Royal, 2009; Salmond, 2017; Tau, 2001). This perspective is similar to many other Indigenous/First Nations people's ideologies (Cram, Chilisa & Mertens, 2013).

This interconnectedness was explored in Strongman and Strongman's (1996) work where the authors discussed the complexity of studying Māori concepts of Emotions and suggested that "to come to grips with Māori culture in a social scientific sense is to acknowledge the collision and collusion between two vastly different cultures" (p. 201). As part of their research findings about Māori views of Emotions, Strongman and Strongman (1996) suggested a more language centred approach be taken in the first instance and examined Māori Emotion words using a Dictionary Analysis method. In this analysis, they found proportionally more words related to aggression and anger with the least number of words relating to the states of conceit. They also suggested that there were some emotional states which held greater importance to Māori based on the amount of Emotion words that related to them. This included anger, the state of being perplexed, desire, yearning and the state of being diminished (Strongman & Strongman, 1996).

Linguistically and historically, Māori words are multi-functional and depending on the horopaki (context) can be nouns, verbs or adjectives (Frank Solomon, personal communication, June 8 2020). There are many different Māori words for and relating to Emotions and feelings (both physical and psychological). Some examples are: kōmingo

(how an Emotion can ‘swirl’ or rise up); māuri, or whatumanawa (both names for the ‘seat’ of Emotions); pupuke (how an Emotion can overcome a person) (Māori Dictionary, 2018); and ngaro or mate (being totally overwhelmed by Emotion) (Salmond, 1978). Linguistic meanings can also vary depending on iwi (tribe) and rohe (area) (O’Toole & Martin, 2019).

A Māori perspective on Emotions requires understanding and acknowledging the interconnectedness and intertwining of everyone and everything (Mātāmua, 2016 as cited in O’Toole & Martin, 2019). This includes whānau, Te Reo (the language), Te Taiao (the environment), time, the universe, and different dimensions. No one and nothing is static or fixed which, from the Lead Researcher’s perspective, means that it is almost impossible to define as an individual concept from a Māori world view. However, there have been different attempts to understand the concept more fully and this is where our haerenga now turns.

2.2a One viewpoint of a Māori perspective on Emotions

The colonisation process in Aotearoa brought with it English literacy and the written word (L Smith, 2012). Elsdon Best was amongst the most prolific of those early Pākehā who documented many different Māori cultural practices and beliefs although according to some Kaumātua (elders), our Tīpuna (forebears) had a sense of humour which means that some of his published content needs to be taken with a grain of salt (Kaumātua Rereata Makiha, personal communication, 19 November 2019).

However, according to Best’s (1973) writings relating to Māori ideologies, Emotions were thought to be located in the puku (stomach) and were linked to relevant vocabulary and idioms that reinforced this assumption. While he claimed that Emotions originate there, it is also thought that they “arise to the hinengaro (mind/consciousness) to find expression, consciousness being the emanation of the manawa (heart), seated in the heart” (Robinson, 2005, p. 224).

However, Robinson (2005) did not agree with Best's understanding that Emotions were located solely within the stomach and assumed that this assertion may have been based on tribal differences. His Tīpuna taught him that different Emotions were found in different parts of the stomach as well as in major organs (soul seats). This allowed Tohunga (experts in various fields) to target specific emotional ailments when healing.

Robinson (2005) also discussed the concept of 'Te Aka' – the esoteric metaphorical Aka vine that is related to all humanity as well as to the heavens. The 'vine' is also related to those parts of the human body which contain 'soul seats' and are believed to be linked to different feelings and Emotions. Additionally, he discusses how 'Te Aka' was used by Tohunga as an analogy for the concept of the nervous system, which has also been shown in Pākehā research to play a part in managing stress and other Emotions (Keltner et al., 2006).

While there are numbers of different theories, linguistic terms and understandings from a Māori perspective about where Emotions originate and how they are experienced and expressed, it has been difficult to source (English language) research about Māori Emotion theories specifically. One reason for this could be the deconstructionist nature of Emotions research generally within an academic research context.

The Māori noun that is being used in this PhD thesis and which has been approved by our Kaumātua (Rereata Makiha) to denote 'emotion' is 'aurongo'. At a literal level, this is comprised of 'rongo' – to listen and 'au' – me, myself, I. While literal, this compound use of the two words is also metaphoric and denotes the individual at the centre, listening to themselves. The 'au' also infers a constant state of movement and development related to a person's continuous evolution within the current time and space (Kaumātua Rereata Mākiha, personal communication, 25 January 2019).

The hononga (interconnectedness) of Emotions with other phenomena means that locating a specific term that is akin to Pākehā notion of Emotion Regulation has also been problematic so the term ‘Aurongo Whakahaere’ has been used for this purpose in this research.

Understanding Emotions as the ways in which individuals listen to and manage themselves requires some consideration about how this might have been done i ngā wā o mua (in past times), and how this might translate into these more contemporary times.
The next part of our haerenga takes our rōpū (group) through examples from the literature which are not focussed on ER specifically but where identifying and managing Emotions were a by-product within a more holistic context.

2.2b Exploring Concepts of Indigenous and Māori Emotion Regulation Strategies

Emotion regulation (ER) viewed from within a Māori context and indeed in a wider Indigenous context, is a complex area. Each group has its own ways of knowing and doing (Smith, Maxwell, Puke & Temara, 2016), and this is reflected in views on identifying and managing Emotions. As stated by O’Toole and Martin (2019) “being Māori, and expressing iwi Māori emotions in te reo Māori, is complex and will be expressed differently according to iwi, hapū, and whānau” (p. 181).

Heelas (1996) suggests that there are three ways of approaching this – looking at ER through a moral lens, an esoteric lens and through the lens of an individual’s locus of control and societal dynamics.

Mesquita and Albert (2007) looked at instances of ER at both the individual and sociocultural levels. They suggested that ER is deeply entrenched in a person’s sociocultural world and that “emotions are importantly regulated by the ways in which our worlds are structured, and our lives are organized” (p. 499). In this definition, ER involves both recognising an emotion,

and then doing something with or about it based on social norms and other previous learning that has occurred in a person's (sociocultural) context.

It is the Lead Researcher's understanding that for Māori, effective Social and Emotional Learning (SEL) information and strategies would have been something that would have been bound up with other kōrero (discussion) that was passed down orally through Pūrākau (stories), Waiata (song) and Whakataukī (proverbs) (Macfarlane, Macfarlane, Graham & Clarke, 2017). The Aotearoa specific literature examining Māori SEL is limited, but this situation is changing with increasing recognition within the education sector in Aotearoa New Zealand, Australia and Asia of the benefits of improving and teaching SEL to students and society (Frydenberg, Martin & Collie, 2017; Macfarlane, Macfarlane, Graham & Clarke, 2017).

One relevant example of a ER strategy may be that of the 'Turuki Whakataha' process (Moon, 2005). This was explained by Tuhoe Tohunga Hohepa Kereopa as a concept that can be used to spiritually protect oneself, but which could also potentially be categorised as an ER strategy as a "'turuki' is something that causes an upset……Whakataha simply means to set aside all those aspects" (Moon, 2005, p. 35).

Mr Kereopa explained that before he goes into his garden, he repeats 'Turuki whakataha' to himself to identify and let go of those things that might be upsetting him which "gives me an opening to regain a calm, good feeling" (Moon, 2005, p. 35). He also explained that in a wider context, by using these words a person is "taking responsibility for your own situation and your own feelings, and you are not waiting for things to change around you; you are deciding that things need to change, and so that is helpful to control your life" (Moon, 2005, p. 36).

This practice also resonates with Heaton (2016) who discussed how "Māori ways of knowing about and affirming self are imbued with the symbiotic interconnection relationship with whenua (land) and all of creation" (p. 465).

Robinson (2005) discussed the practice of Wetewete or “letting go” (p. 104). He was taught these exercises within a Whare Wānanga (place of higher learning) environment. They were used as a way of settling the mind and took the form of “a series of meditation exercises” (p. 104).

In a contemporary context, the current practise of performing a Haka (Māori cultural performance) before important National sports events could also be an example of a Māori ER strategy although not utilised solely for this purpose. As a group, the (often multicultural) players recognise that they are (feeling) nervous and “hyped up” (an informal term for a very excited or worried or exaggerated state [Oxford Learners Dictionary]) and so use the haka to settle themselves, their wairua and their Emotions (nerves) through physically expending nervous energy prior to the game commencing.

Specific examples of (traditional) Māori ER strategies are not easy to identify within the literature for several reasons.

One reason is that the concept of separate ER strategies is one that is fundamentally Pākehā and intellectual, requiring neat separate boxes, linear processes, and peer-reviewed articles.

Another reason is that within Te Ao Māori (the Māori World), ER strategies are integrated into and interconnected with specific activities (such as Karakia, Waiata, Whakataukī and Pūrākau) through Tikanga (the customary system of values and practices). The Lead Researcher considers this an advantage as it allows Mātauranga Māori to be flexible and adaptable across a multitude of contexts (both traditional and contemporary).

Lastly, the Lead Researcher was only able to access ‘literature’ written in English given her limited Te Reo Māori (Māori language) knowledge. To mitigate this, she worked with whānau and Kaumātua Rereata Makiha to access other Mātauranga (including Te Reo texts and Wānanga that have not been translated) not readily accessible to non-Māori speakers or

people who are not experts in Tohungatanga.

Recognising that there is valid and robust scientifically validated knowledge embedded within Mātauranga Māori (Hikuroa, 2016) requires an understanding of a separate and distinct Kaupapa Māori (KM) approach. This research journey is firmly located within a wider Māori epistemological, ontological, axiological and methodological research space that has been influenced by and contains elements of a KM approach.

2.2c Kaupapa Māori (KM)

As a theory and research approach, Kaupapa Māori (KM) is multi-faceted and has different meanings within different settings (Durie, 2017). In terms of whakapapa, the concept of KM was first formalised by Graham Hingangaroa Smith in the 1980's (The International Research Institute for Māori and Indigenous Education, 2004), and was later built on by other leading academics including a seminal work by Linda Tuhiwai Smith in her 1999 book 'Decolonizing Methodologies – Research and Indigenous Peoples'.

Kaupapa Māori theory has been developed as a direct response to frustration that Māori have felt about their roles within the research process. In the past, dominant Pākehā scientific approaches to research did not always prioritise their research benefitting the research participants (Hudson, Milne, Reynolds, Russell & Smith, 2010). This approach is viewed as one of the mechanisms of Colonisation and can particularly be seen in research conducted on (rather than with) Indigenous and First Nations people (L Smith, 2012).

This approach can also be seen in past research which has involved Māori, and which has exploited both Māori people and Mātauranga Māori (Bishop, 1998; Durie, 2017; Eketone, 2008; Mikahere-Hall, 2017; Pihama, Smith, Taki & Lee, 2004; L Smith 2012; Smith, 2018; Walker, 2004). Bishop (1995) described this experience when he stated that "In other

words, 'colonisation' in the form of scholarly research gathered and synthesised material to serve a Kaupapa Pakeha purpose" (p. 3).

The "'by Māori, for Māori' assertion" (Hoskins & Jones, 2017, p.'x') that often surrounds discussion about KM research is an oversimplification of a complicated concept and Bishop (1996) states that:

> Kaupapa Māori challenges the dominance of traditional, individualistic research which primarily, at least in its present form, benefits the researcher and their agenda. In contrast, Kaupapa Māori research is collectivistic and is oriented toward benefiting all the research participants and their collectively determined agendas – defining and acknowledging Māori aspirations for research, while developing and implementing Māori theoretical and methodological preferences and practices for research.
> (p. 201)

It is a Māori research approach, a living concept, and a Māori way of looking at and interacting with the world (Bishop, 1996).

In a report by the International Research Institute for Māori and Indigenous Education (IRI) a KM approach was confirmed as being highly transferable between different settings and concepts (Pihama, Smith, Taki & Lee, 2004) while Graeme Hingangaroa Smith described it as providing "a space for thinking and researching differently, to centre Māori interests and desires, and to speak back to the dominant existing theories in education" (2012, p. 11).

Eketone (2008) stated that KM has its roots in two western theories - Critical Theory and Constructivism. Critical theory is grounded in Marxist belief and looks to challenge oppression, while Constructivism is when information about the world is constructed based on interactions with it (Eketone, 2008).

Linda Tuhiwai Smith (2012) offered an example of a research process which reflected a KM

ethical approach for those who were researching in this space. She suggested using the following concepts and processes:

> Aroha ki te tangata – a respect for people
> Kanohi kitea – be present, face to face
> Titiro, whakarongo…..korero – look, listen….speak
> Manaaki ki te tangata – share and host people, be generous
> Kia tūpato – be cautious
> Kaua e takahia te mana o te tangata – do not trample the mana of the people
> Kia māhaki – don't flaunt your knowledge
> (p. 124)

The concept of Tika (correctness) is also important to discuss in relation to any research process using a Māori worldview. Mead (2016) emphasised the importance of everything within the research space being Tika (correct) so that "everyone who is connected with the research project is enriched, empowered, enlightened and glad to have been a part of it" (p. 351).

A KM approach is empowering, inclusive and focussed on benefitting all who are involved. This is diametrically opposite to the Colonisation process which started in Aotearoa in the 1800's (Salmond, 2017).

2.2d Decolonising 'Emotions' and related concepts in Aotearoa

The whakapapa of Colonisation for Aotearoa generally, and Māori specifically, has been brutal (Durie, 1998; Walker, 2004). This is not particularly different to many other countries and Indigenous/First Nation people's experiences (L Smith, 2012) and like them, the repercussions from the Colonisation process continues to be felt today, especially in the area of Wellbeing.

In a study which looked at Subjective Wellbeing, Māori scored lower than New Zealand Europeans (Pākehā) on two surveys which were conducted four years apart. The authors

contend that these results were based mainly on the “systematic advantage” (Sibley, Harré, Hoverd & Houkamau, 2010, p. 103) Pākehā have and conversely the “systematic disadvantage” (Sibley, Harré, Hoverd & Houkamau, 2010, p. 103) Māori continue to experience in Aotearoa society.

One way of dealing with this historical disadvantage can be seen in the idea of ‘indigenization’ – taking the best parts of a Coloniser’s model, theories or products and then adding an indigenous ‘flavour’. Ronald Dore first referenced this concept when he discussed the “second generation indigenization phenomenon” in Japan (cited in Huntington, 1997, p. 91). Huntington (1997) took this further by looking at an International context and discussing how “Indigenous practices are reasserting themselves” (p. 91). He cited the prevalent practice of picking and choosing which aspects of Western Culture people require and applying cultural norms to those to fit individual contexts.

A recent real-world example of acknowledging this ‘historical disadvantage’ can be seen in the historic apology issued by the Aotearoa owned ‘Stuff’ media news website (incorporating regional media outlets and newspapers). The company had committed to a new Charter with Te Tiriti o Waitangi (the Treaty of Waitangi) at its centre and felt that it was appropriate to conduct an internal audit into how it had historically portrayed and represented Māori (see https://www.stuff.co.nz/pou-tiaki/our-truth/123602212/yes-an-apology-was-necessary). Their findings prompted them to issue an apology after they found the “presence of racism and unconscious bias in the digital and print products over the company’s 163-year history” (n.p.) and a perspective that was mono-cultural and which prioritised a Pākehā worldview (Williams, 2020).

Graham Hingangaroa Smith (2017) discussed the concept of ‘consciousness-raising’ within the context of Kaupapa Māori (KM) research. He describes this process as more than

Decolonisation and sees it is an approach which places Māori interests at the forefront and "takes a more proactive and positive stance in the advancement of Māori aspirations and interests" (p. 80).

In another example of this type of whakaaro (thinking) the focus of an Aotearoa symposium (conducted predominantly in Te Reo Māori) on 'Decolonising Emotions' examined Emotions from an Indigenous perspective. A key statement from the symposium was that there are "unique ways of 'feeling' within Indigenous worldviews that can serve to decolonise current understandings of emotions and emotional wellbeing" (Te Kotahi Research Institute, 2016, n.p.).

The concept of Decolonisation in an Aotearoa context is not a new one (Hutchings & Lee-Morgan, 2016; Mātāmua, 2017; L Smith, 2012) and there is also a growing body of research and researchers that are deliberately trying to avoid colonising Māori concepts and terminology further. An example of this is a study which looked at the concept of Wairua (spirit) using an Affect (Emotion) framework (Barnes et al., 2017). One of the concerning issues for researchers was the potential 'colonising' effect of discussing and defining the multi-faceted and esoteric Māori concept of wairua. The authors were concerned that by making their "worldviews visible and articulating this in research would we potentially expose wairua, leaving it open to appropriation by those who could not understand it, but nevertheless felt they would have a basis for claims of understanding and interpretation" (p. 317).

An important element in contextualising our research journey was the specific identification and inclusion of Mātauranga Māori (Māori knowledge) and the understanding that decolonising concepts related to Emotion in an Aotearoa context requires disrupting entrenched epistemological knowledge from years of Colonisation.

Subsequently elements from a Mātauranga Māori Theory, Te Maramataka were selected for inclusion in the MAHU EL Programme as it is viewed as a flexible concept which utilises esoteric, and locus of control and a societal dynamic lens as discussed by Heelas (1996).

It is the Lead Researcher's opinion that Mātauranga Māori concepts such as Te Maramataka can be utilised across various academic subjects including Emotions. Introducing different knowledge which challenges the status quo, for example alternatives to the Gregorian Calendar system, can act to challenge norms and start to decolonise concepts (in this instance the concept of time [Mātāmua, 2017]). This was an interesting proposition for the Lead Researcher.

2.2e Mātauranga Māori & Te Maramataka (The Māori Lunar Calendar)

There are numbers of relevant Mātauranga Māori concepts and theories which might have been applicable in this research. Examples include Mason Durie's "Te Whare Tapa Whā" (Ministry of Health, 2018) and Rose Pere's "Te Wheke" (Ministry of Health, 2018) both of which are Māori wellbeing models based on Māori values, Tikanga and Mātauranga, and which can be applied in any context by anyone. They show the concept of indigenization (Huntington, 1997) in practise, by giving the Pākehā Western concept of 'wellbeing' a Māori 'feel' and have a universality that is applicable across ethnicities and socioeconomic status. These two models also disrupt the Pākehā definition of Health in that they include emotional and spiritual components which are largely neglected in secular western science (Durie, 1998). They also view Health through the collective lens of whānau and the wider community and not just at an individual level (Furness, Robertson, Hunter, Hodgetts & Nikora, 2017).

However, in this research journey the research whānau looked to Te Maramataka (the Māori Lunar Calendar) model as shared by Kaumātua Rereata Mākiha with the Lead Researcher to fulfil this important role. Te Maramataka is literally translated as 'the turning of the moon'

and has been used for hundreds of years by Māori in various capacities, although is seen more widely in published Pākehā literature associated with agricultural and fishing practices (Harris, Mātāmua, Smith, Kerr & Waaka, 2013; Mātāmua, 2017; Roberts, Weko & Clarke, 2006; Robinson, 2005; Ropiha, 2010; Tāwhai, 2013). The origin date of the specific content that is being used in our research has been identified by Japanese Astrological experts as being mid-September 1054. This date was established based on cross-referencing astrological references and Lunar events learnt during the Whare Wānanga process with current astrological knowledge. This specific Whare Wānanga content was passed down in its original form and was taught to Kaumātua Rereata Makiha (Kaumātua Rereata Makiha, personal communication, 2 November 2018). [3]

At a phenomenal level, this theory uses Te Maramataka to track and monitor 'energy' (including that associated with Emotions) and so recommends practices and activities throughout a monthly cycle (Kaumātua Rereata Mākiha, personal communication, 2 November 2018). At a conceptual level, there are embedded processes and understandings within the overall concept that can be used in a contemporary context and so our haerenga now ventures into this subject area.

Indigenous and First Nation peoples' across the planet all used similar techniques and observations of the natural world to not only survive, but thrive (Berkes, 2012).
Other examples of Indigenous Lunar Calendar systems can be seen in Hawaii with the Kaulana Mahina (Langlas, 2017), in Tahiti (Stimson, 1928) and as used by the First Nation peoples of North America (Marshack, 1985).

Early Māori were exceptionally skilled at reading and utilising Te Taiao (the natural

[3] Please see Appendix A for a copy of the correspondence related to confirming information origin date.

environment) successfully. One of the key elements of this was understanding Tohu (signs) and the relationship between these and lunar phases, solar phases, seasons and months (which were based on location of the stars) (Mātāmua, 2017).

With Te Maramataka specifically, activities and emotional states were considered as being linked to one's location, the associated moon phase and an understanding of the concept of Hiihiri (energy) (Kaumātua Rereata Makiha, personal communication, 2 November 2018).

In his writings Rev. Māori Marsden formally described this concept as "Hihiri is pure energy, a refined form of mauri[4] and is manifested as a form of radiation or light, an aura that radiates from matter but is especially evident in living things" (Royal, 2003, p. 60).

The relationship between Te Marama (the moon) and the Earth is one which has been retold throughout history with the most obvious example of this relationship being the tidal movements across the world (Kaumātua Rereata Mākiha, personal communication, 2 November 2018). From a Māori perspective, the moon has many persona and for some Iwi (tribes) was a male deity, and for others female - often Te Horopaki (the context) was required to understand the narrative.

The origins of the moon have been studied in a Pākehā academic context by many and until recently the theory was that a giant impact event created the lunar body. However, this theory did not adequately explain why the isotopes (basic elements) from the moon and earth were similar (Lock et al., 2018).

A more recent Pākehā explanation has been offered which proposes the idea that the moon (as a satellite) was created from within a terrestrial synestia (a co-rotating body of gasses) that would eventually become the earth (Lock et al., 2018). From the Lead Researcher's

[4] Rev. Marsden defined Mauri as "a force that interpenetrates all things to bind and knit them together and as the various elements diversify, mauri acts as the bonding element creating unity in diversity (Royal, 2003, p. 60). The concept is defined by the Māori dictionary as "life principle, life force, vital essence, special nature, a material symbol of a life principle, source of emotions - the essential quality and vitality of a being or entity. Also used for a physical object, individual, ecosystem or social group in which this essence is located" (Māori Dictionary, 2020).

perspective, the Pākehā idea that the Earth essentially ‘birthed’ the moon correlates with the esteem in which our Tīpuna held Te Marama.

In our research, identified concepts within Te Maramataka theory are being used as both Emotion Identification and Emotion Regulation strategies. The ingenuity of our Tīpuna Māori (forebears) was in creating robust Mātauranga Māori which was and continues to be multi-functional and applicable across many different contexts and times (Hikuroa, 2016).

Our journey through the literature so far has explored the diverse and often complicated epistemological terrains of both Mātauranga Māori and the Pākehā Emotions field. Another variable in our research journey relates to the group that this research is targeted at and working alongside – second chance Adult Learners.

2.3 Tuatoru - Our Adult Learners

In this section, we will explore the whakapapa of other theoretical perspectives and methodologies with a particular focus on the research participants. These theories contribute to the background in which the research has been developed through clarifying the philosophical assumptions, the pedagogical focus and illustrating some of the contexts in which our participants are located.

These collections of interrelated and interconnected ideas, with whakapapa of their own, demonstrate how and why the research has been designed in its current format.

2.3a Freire – Working and talking 'With' Learners

Brazilian Paulo Freire is commonly regarded as a leading theorist in education internationally (Ireland, 2018), and within the Adult Literacy field in Aotearoa, Freire is regarded as highly influential (Benseman, 2008). His work resonates with the current project on a number of levels including the focus he places on replacing the banking system of education (wherein learners are given information to hold, save and regurgitate back without thought or critical thinking) and with education that is transformative and empowering (hooks, 1994).

Freire's work was based on problem posing, cultural transformation and dialogical theory - educating through talking with students, not at them (Freire 1974; Freire, 2000). This method is one that resonates strongly with Māori (Bishop & Glynn, 1999; Smith, 1999) and fits within a Māori centred approach.

Freire (2000) believed that "only through communication, can human life hold meaning" (p. 77) while bell hooks (1994) stated that "to educate as the practice of freedom is a way of teaching that anyone can learn" (p. 13).

Supporting Adult Learners to both better understand and have conversations about their own Emotions' world is achievable. However, the learners must be encouraged to define for themselves what this looks like, with consideration given to catering to their individual needs,

aspirations, and context.

2.3b Sociocultural Theory

Sociocultural Theory generally looks at learning as a social process and acknowledges that the context in which individuals exist largely dictate what is prioritised and normed. People are products of their environments - they are always learning and developing based on their environment and the social understandings they are continually refining.
Lev Vygotsky is credited as the founder of Sociocultural Theory (John-Steiner & Mahn, 1996). He stressed the importance of people's experiences in the context of their overall growth and supported the concept of "the dominant role of social experience in human development" (Cole, John-Steiner, Scribner, Souberman & Vygotsky, 1978, p. 22).

Macfarlane (2015) defined Socioculturalism as "an interdisciplinary scientific entity that seeks to understand the nature of the interaction between two principal constructs; social and cultural" (p.20). He also goes on to confirm that the aim of Socioculturalism is to bring about "positive changes in society in general, and more especially in the lives of individuals, by creating conditions that enable and support the development of particular attributes in learners and the learning environment" (p. 31). It is an aspiration which fits well with this mahi (work).

A Sociocultural perspective acknowledges that students come to education with an assortment of cultures, backgrounds and existing knowledge (Macfarlane, 2015a).
A 'real world' example of this is in the founders of SG's approach to educating their students and their focus on educating using a Māori centred approach as "through the culture of the Indigenous people of New Zealand, we can edify and celebrate the importance of each person's cultural base and establish common values" (Solomon & Solomon, 2008, p. 33).

Macfarlane, Macfarlane and Gillon (2015) examined the relationship between Indigenous (Māori) knowledge and theory, and Western knowledge and theory. They suggested that developing a space where Indigenous and Western knowledge is merged could produce richer models and provide support which works better for individuals who are participating in various social institutions. An example of this merger is the 'He Awa Whiria – Braided Rivers' model of programme design and evaluation (Macfarlane, 2012). The main features of this model are: both Western knowledge and Māori knowledge are accepted as valid, both 'streams' are used to inform the research and each other, including methodologies, and the acceptance of the programme depends on evidence from both 'streams'. Key features of this model can be seen in the development of this research.

In the field of Emotions, Keltner, Kogan, Piff and Saturn (2014) used the concept of Socioculturalism in their 'Sociocultural Appraisals, Values, and Emotions (SAVE)' framework of prosociality. The research mapped prosocial behaviours using the framework and applied these to interactions between (their definition) of lower classes and higher classes. One of their findings was that those classified as 'lower class' often displayed more prosocial behaviour (based on more intergroup dependence) than those in higher classes (with a more individual focus).

Sociocultural theory acknowledges the plethora of skills and assets that each individual participant brings to any research journey. Collectively these attributes can be described as 'Cultural Capital'.

2.3c Cultural Capital

Pierre Bourdieu is seen as a major contributor to the concept of 'Cultural Capital' – he defined it as:

> Cultural capital refers to the knowledge, skills and information people acquire through formal or informal education and can exist as an embodied state (such as jargon, music), an objectified form (such as books, scientific instruments) and in an institutionalised form, most often represented by educational credentials (Bourdieu 1997, cited in Wood, 2013, p. 582).

Bourdieu viewed the family unit (whānau) as important in the accumulation of both cultural knowledge and social mobility and was interested in "the practices different social classes adopt to ensure that the broad pattern of social and cultural reproduction is not disturbed" (O'Neill & Nash, 2005, p. 331).

Cultural Capital encapsulates the knowledge and assets that a person has, based on their standing in society, and Bourdieu's writings also suggest that "the primary vehicle for the transmission of the 'ruling class' culture is the education system, although the influence of the home is also key" (Devlin, 2013, p. 940).

The effectiveness of this transmission of 'ruling class' culture is reflected in national statistics for those who are not in the 'ruling class', including Indigenous peoples, Minority groups and those who may be defined as occupying a lower Social Economic Status (SES). Aotearoa has one of the highest differences between school 'high achievers' and 'low achievers' in the Organisation for Economic Cooperation and Development (OCED), with those from lower SES backgrounds disproportionately overrepresented in the 'low achiever' group. (Grudnoff et al., 2016).

This continual reinforcement of lower achievement of perceived 'lower' SES groups often leads to societal rhetoric which allocates individual blame and reinforces negative assumptions and stereotyping.

However, for the Lead Researcher a huge part of her Cultural Capital comes from her culture, her ethnicity. Being Māori is an asset. It was used by her whānau as a basis to create a successful and community-focused Māori organisation which has supported thousands of people from different cultures over the past twenty years. This is due mainly to

processes which were focussed on supporting learners to understand their individual purpose for learning as well as recognise their own assets.

2.3d Purpose of Learning - Adult Learners

As part of our haerenga through the field of Adult Learning, it is important to consider why adults learn, and explore what the purposes of learning are for them.
The field of Adult Learning is also known as Andragogy (Knowles, 1980) and there have been (broadly) two separate purposes identified describing why adults learn. These are learning to increase earning opportunities and learning to increase social participation (Zepke, 2009).

The Adult Learners that this research is aimed at, and who are also a fundamental part of the overall research whānau, are involved in learning processes which encompass both purposes (Solomon & Solomon, 2008). However, whatever the purpose is for the learning, researchers agree that when working with Adult Learners ensuring that a subject is relevant is a central tenet in effective teaching practice (Benseman et al., 2008: Knowles, Holton & Swanson, 2015; Zepke, Leach, Gilling & Slater, 2008).

As a group, the Adult Learners in this research are also described as ‘second chance’ learners. This terminology as it is being applied in this research is not new, with the United Nations Educational, Scientific and Cultural Organization (UNESCO) using it to describe programmes “that make up for lack of initial schooling including for people who have never been to school, early school leavers and drop outs” (UNESCO, 2015, p.2).

In a study examining barriers, supports and engagement strategies for second chance learners in TAFE sponsored programmes in Australia, researchers identified the need for programmes that are holistic, focus on tailoring services and emphasise relationship building

skills in order “to support and fully engage with participants “(Savelsberg, Pignata & Weckert, 2017, p. 55).

Adult Learners exemplify the concept of lifelong learning and Dae Joong Kang (2007) discusses Rhizoactivity as a construct capable of embodying the realities of this space. When examining this in relation to Adult Learning, the concept of Rhizoactivity allows for learning to emerge at any time or place in a learner’s lifespan. Through the metaphor of a rhizome, a learner can “make connections with whatever is available” (p. 216) in a non-linear way which can result in an infinite number of possibilities. The Lead Researcher would contend that the idea of an infinite number of educational possibilities across a lifetime of learning is a satisfying concept for all educators.

2.3e Adult Students Working together, Supporting Each Other

Another notion from the research whānau was that by sharing Emotions knowledge in this type of setting, a group could increase each other’s social connectedness. In an Aotearoa study examining the relationship between public mental health and social connectedness, researchers found that “social connectedness is a stronger predictor of subsequent mental health than the reverse” (Saeri, Cruwys, Barlow, Stronge & Sibley, 2017, p. 372) and strongly endorsed the significance of social connectedness in both supporting and retaining public mental health generally.

Rimé (2009) examined the concept of Social Sharing, whereby people generally exhibit strong inclinations to share their emotional experience with others. He suggested that “such a process would be particularly efficient for the construction of collective knowledge about emotional events, emotional responses, and their consequences” (p. 72).

It is important, when working with Adult Learners to acknowledge and understand their individual backgrounds' (Zepke & Leach, 2010). However, in reality this can often result in them being labelled and so our haerenga now turns to view some commonly used terminology which is used to describe and define our cohort of Adult Learners within an Aotearoa context.

2.3f Deficit and Asset Theories

As a group, most of the participants in this mahi (work) are often stigmatised by their lack of formal school qualifications, their position within society and their status as 'beneficiaries' (Solomon & Solomon, 2008).

Beddoe (2014) examined media representations at a time of major welfare reform in Aotearoa and found that "the overwhelming story was one of blame and shame" (p. 63) when reporting about beneficiaries generally and she linked this labelling to ethnicity, low academic achievement and low socioeconomic status.

Within Aotearoa, there is a salient income gap between low-income earners and high-income earners (Rashbrooke, 2013). Smith (2013) discusses the concept of inequality in Aotearoa in terms of privilege and states:

> The wider the disparities the easier it is for those in positions of privilege to expand and maintain distance from those at the very margins of society, the easier it is to dehumanise them and assign them to a range of negative categories.
> (p. 230)

Indiscriminate use of deficit theory or 'blaming the victim' is not unusual in an Aotearoa context (Bishop, 1998; Bishop, Berryman, Cavanagh & Teddy, 2008; Bishop & Glynn, 1999; Durie, 1998; Smith, 1999). Deficit theory was first coined in the 1960's by Social Constructionists (Valencia, 2010). Social Constructionists were attempting to understand

differences in society and theorised that knowledge and understanding about the world is constructed primarily through social interactions with others, and that language plays an important role in this learning (Rodriguez, 2016). Deficit Theory is built on the view that people are the architects of their own environment and those that cannot manage successfully have something (or multiple 'things') wrong with them.

In an Aotearoa context, Nash and Major (1997) defined Deficit Theory as promoting "that working class or ethnic minority students (and their families and their cultures) lack certain values and skills in comparison with the (white) middle class norm, and as a consequence perform relatively poorly in the educational system" (p. 68).

In opposition to this Valencia (2010) posits that "democratic education" (p. 153) which includes elements such as equality, equal access, inclusion and meaningful curricula, is the opposite of Deficit Theory.

Another alternative to deficit thinking is Asset Theory which focuses on what people have, rather than focusing on what they do not. Moser (1998) utilised this theory when she conceptualised the "Asset Vulnerability Framework" research looking at urban underprivileged people in America. She defines Asset Theory as identifying "what the poor have rather than what they do not have" (p. 1) and so suggested concentrating on focusing on the target group's assets (not just material ones) when working with them.

Unfortunately, during our research journey it was obvious that Deficit Thinking about this target group is still prevalent. In a Tertiary environment, the target group were categorised as Vulnerable based primarily on their Socio-Economic Status (SES) as 'Beneficiaries' (see 'Ethics Approval process – Methodology Section).

Wilson and Neville (2009) discussed key concepts for working with Vulnerable populations and stated "that vulnerable populations may choose to resist the label of vulnerable and

focus on their strengths. This is something that researchers can agree to" (p. 76). This is the stance being championed in this research. It is hoped that this research journey together will help to re-frame some of the more prevalent deficit thinking for all involved by focusing on participants' assets.

Additionally, it is important to recognise that there are differences when comparing findings from laboratory-based research settings to real world settings. So, at this stage of our journey, it is time to discard the 'Vulnerable' label and consider the research whānau (family) using an Asset perspective – as highly resilient 'Real' people existing in real-world settings.

2.3g 'Real-World' Learners

Ungar (2012) uses the term Resilience to refer to "the observable, often measurable, processes that are identified as helpful to individuals, families and communities to overcome adversity" (p. 387). He suggests using a cross-cultural approach when studying Resilience to reflect the diversity across the populations that are being studied.

Many of the research articles that were looked at during the development of this mahi (work) used University Students or more highly educated research subjects for their studies and extrapolated findings from these. Grossmann and Huynh (2013) discussed this trend and advocated caution when inferring across different populations as "a great number of past studies in psychology have been based on WEIRD (Western, Educated, Industrialized, Rich, and Democratic) subjects which are not easily compared to 'real world' settings" (p. 117).

Using 'real-world' research settings allows space for context, recognises, and celebrates differences and ensures that everyone has an opportunity to participate in ways which <u>they</u> define. It is an approach which resonates with KM practices and reflects a Māori Worldview.

2.3h Similarities and Differences – Pākehā Emotions, Mātauranga Māori and Adult Learners

At this point it is timely to pause, rest and reflect on our journey so far. Our haerenga has visited relevant areas of Pākehā Emotion theory, Mātauranga Māori and Emotions, and Adult Learners. Some of the more salient similarities and differences from our haerenga through the literature are set out below:

1. Emotions as a concept seem to be more of a Pākehā construct and so relate more to the individual and their construct of awareness as solely internal. Related Māori constructs are more holistic and include both individual and environmental perspectives.
2. From a Māori perspective, part of recognizing an Emotion comes with an awareness of environmental factors, while skills in regulating Emotions come from the narrative (stories, Pūrākau) – an approach which seems congruent with a Pākehā cognitive approach.
3. From a historical Māori perspective, Emotions are thought of as originating in the puku (stomach) and then rising to the mind before being expressed as consciousness from the heart (Robinson, 2005) – a bottom-up approach and understanding. This differs from many Pākehā approaches, where the general understanding seems to be that the Emotions originate in the brain (head) and then descend to be expressed (or not) depending on the EL skills of the individual. This approximates more of a top-down approach. These differences are important to keep in mind when sharing Emotion knowledge.
4. Understanding the various narratives, Sociocultural contexts and group structures are important across all three areas that have been discussed so far. These are key starting points when thinking about engaging with a group of Adult Learners and positively sharing Emotions knowledge which might contribute to strengthening their existing resilience and potentially contribute to enhancing overall wellbeing.

5. There seems to be a general lack of studies where the researchers are insiders and where the research design has been guided by Kaupapa Māori and Tikanga Māori. This is potentially problematic as processes (for example Ethics processes and overall research design) are not designed to easily encompass these concepts. Our research may act to inform both the phenomenon of teaching EL to second chance Adult Learners, and to the literature on culturally responsive research practice.

2.3i Summary and Implications for our research

Our haerenga has highlighted a lack of specific research and literature relating to Emotions education for second chance Adult Learners in an Aotearoa context. Further, it has highlighted a lack of 'insider' research, where the research design has been guided by both Kaupapa Māori and Tikanga Māori. It is hoped that our research journey will both contribute to the fields of both the phenomenon of EL teaching and the literature on culturally responsive research practice.

These findings justify in principle the current research within an academic context although our research was being conducted in the first instance as a response to the request of the research whānau.

The setting in this research process is not an experimental one nor does it aim to separate the Emotion Regulation (ER) concept into separate processes. Rather, this research aims to teach second chance Adult Learners about Emotions generally and ER strategies specifically which might support them to better understand and manage their own Emotions world. The 'Māhunga Ake – Heads Up' (MAHU) EL Programme that was created for this research was not developed to diagnose issues nor provide therapy. It was developed to provide information and support in a group setting.

While evaluating the effectiveness of the MAHU EL programme that was developed for this research was not a focus in the current research, it is hoped that our research will both highlight and start to fill in some of the gaps in the literature about second chance Adult Learners in Aotearoa and EL using Kaupapa Māori, Tikanga Māori and an insider research approach.

This haerenga (journey) has taken the reader through several different realities, time zones and contexts. The whakapapa and evolution of both Pākehā and Māori Emotion research and ER theories and concepts have been examined.

Other theorists and research regarding how people relate to one another using the lenses of Society, Culture and Socio-Economic Status (SES) have also been explored. This exploration laid some groundwork about assumptions and stereotypes which some of the research whānau encounter, and also gave the reader an insight into the Sociocultural context that some of our research whānau (family) experience.

Kua mutu tēnei wāhanga kōrero o tō tātou haerenga. Me haere ki te wāhanga mahi!
This talking part of our journey has finished. Let us get to the doing!

Wāhanga Tuatoru (3) – Methodology

Introduction

The purpose of this chapter is to discuss the methodology used within this research, as well as set out the data analysis techniques utilised by the research whānau.

Typically, a methodology section discusses broad assumptions and assertions which is then followed by a discussion of the overarching paradigm. This supports both the (often singular) context in which the research has been developed, and how it has been conducted. This research straddles two contexts (Māori and Pākehā) and includes a variety of different assumptions that all contribute to the overall paradigm. This is not a unique situation – Kaupapa Māori researchers have paved the way for diverse methodological approaches which are grounded in an Aotearoa context, which use a Māori world view to inform processes and which are respectful and inclusive (Bishop, 1996; Mead, 2016; Pihama, Smith, Taki & Lee, 2004; Smith, 1999). There has also been other (Māori) research which has used 'insider' research techniques - where the researcher has an insider view and is a member of the research whānau (Penetito, 2008).

Our methodology then has been guided by those (researchers) who have gone before us and contributes to the growing evidence base which supports an approach that is uniquely Māori.

To accurately discuss this position, this section will explore the general Pākehā approaches and perspectives that underpin this research, as well as the Kete Aronui ('Māori Knowledge basket of the humanities'/assumptions, perspectives) and show how each have contributed to our research paradigm.

From there, the kōrero sets out the different frameworks that have shaped our singular research model and discusses the overall methodological stance.

The research design, data collection and data analysis processes are then set out, with the role of the Lead Researcher defined and reflected on. The section finishes with a discussion

about some of the more salient research limitations and the Lead Researcher's experience with the Ethics process.

3.1 Research Paradigm

"Research paradigms are labels that are used to identify sets of underlying beliefs or assumptions upon which research is based. These sets of beliefs go together to guide researchers' actions" (Wilson, 2008, p.33).

A research paradigm is made up of a set of assumptions about the world and how it works (Tolich & Davidson, 2018). The current research has been constructed by a Lead Researcher (Kiri Solomon) who has both Māori and Pākehā whakapapa (lineage, genealogy) and the research is set in a country which claims a bi-cultural history and overall stance. There are two worldviews (Pākehā and Māori) which contribute to our overall research paradigm.

In order to more fully appreciate the dual contexts and assumptions which contribute to our overall research paradigm, it is necessary in this section to firstly set out what the Lead Researcher knows (her epistemological stance); what she believes (her ontological stance) and what she values (her axiological stance), as these are the assumptions that have contributed to the research assuming its current form.

The metaphysical concepts of Epistemology, Ontology and Axiology are tacit assumptions that underpin all research (Wilson, 2008). They are the initial building blocks in any research process which shape the thoughts or musings about the research, after which the following questions are asked;

'What do we want to know? What is the best way to find out?' (Savin-Baden & Major, 2013, p. 37).

In a Pākehā academic context, Epistemology relates to the concept of knowledge, knowledge systems and the acquisition of knowledge (Denzin & Lincoln, 2011; Royal, 2003; Wilson, 2008). In our research, there are two obvious examples of this epistemological stance. The first is related to the view that general knowledge about the subject of Emotions is advantageous, and the second is the focus on supporting each research participant to gain this knowledge.

Ontology relates to the nature of human beings and questions about people's place in society and what constitutes a meaningful life and identity (Denzin & Lincoln, 2011; Liamputtong, 2013). In our research this assumption is reflected in who the research is working with (the participants) and the assumed linkages between understanding one's own Emotions and a self-defined meaningful and successful existence.

Axiology relates to values and value systems (Wilson, 2008; Denzin & Lincoln, 2011). All research is developed based on a researcher's intrinsic value system (Wilson, 2008). This system (consciously or unconsciously) guides the researcher (and so the research) and directs what value the research might hold in a wider context. In our research, the main guiding values are Māori centred, and how the research is conducted, how the participants are treated and what processes are included reflect this value system.

3.2 Different Worldviews

The two (worldview) contexts that set the scene and contribute to our research paradigm in this research journey are very different. In Aotearoa generally, Pākehā ways of doing things comprise normal practice in most contexts and often occupy the preferred position. Related concepts of knowledge and related knowledge systems, the nature of human beings and their purpose, and values and value systems then are viewed through this (worldview) lens.

However, when turning to place the research into a Māori context, the very act of normalising a Māori approach means that the researcher is assuming a Māori world view and is using this to inform relevant behaviours, processes, and aspirational outcomes. Rev. Māori Marsden defined the term 'world view' as:

> Cultures pattern perceptions of reality into conceptualisations of what they perceive reality to be; of what is to be regarded as actual, probable, possible or impossible. These conceptualisations form what is termed the 'world view' of a culture. The World view is the central systemisation of conceptions of reality to which members of its culture assent and from which stems their value system. The World view lies at the very heart of the culture, touching, interacting with and strongly influencing every aspect of the culture.
> (cited in Royal, 2002, p. 19)

Embedded in Rev. Marsden's definition are the concepts of Epistemology, Ontology and Axiology but their salience is dictated by Te Horopaki (the context) in which the reader views or experiences the situation, or as in this case, the research.

Marsden identifies the "central systemisation of conceptions of reality" (cited in Royal, 2002, p. 19) which reflects the concepts of knowledge and knowledge systems. In our research haerenga, these concepts can be seen in the transmission of key Mātauranga Māori concepts through learning about Te Maramataka (The Māori Lunar Calendar) (Roberts, Weko & Clarke, 2006; Robinson, 2005; Ropiha, 2010; Tāwhai, 2013). Mātauranga Māori is "knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices" (Māori Dictionary, 2019). A Māori (epistemological) knowledge system (Tau, 2001; Royal, 2007) encapsulates a Māori way of knowing, of creating and transmitting knowledge, and acknowledges Te Hononga (the interconnectedness) of everything (Royal, 2009) while using whakapapa (lineage, genealogy) as a structure for this knowledge (Tau, 2001).

Salmond (2017) also discusses the importance of Whakapapa (lineage, genealogy) and relationships to understand identity "which is constantly being woven (p. 407)" and uses the

example of ‘here tangata’ (‘people knots’) in a metaphorical cloak to illustrate this process. Knowledge, relationships and life experience all contribute to a person’s own kete (knowledge basket) about what it means to be Māori.

Ontology can also be seen in Rev. Marsden’s definition of a Māori World view. A person’s perception of reality is “what is to be regarded as actual, probable, possible or impossible” (cited in Royal, 2002, p. 19) and reflects the questions which underlie ontology – Who are we? What are we here for? How do we fit?

As a person begins to know and understand their whakapapa (lineage, genealogy) and where they are from, they begin to be more in touch with, and know their place in the world (Royal, 2003). Marsden (cited in Royal, 2003) also stated that for Māori “the reality we experience subjectively is incapable of rational synthesis” (p. 22) which suggests that one’s place in the world is constantly being redefined and reassessed. Within the scope of the current research, using a Māori World view with an ontological horopaki (context) assumes that a person involved with the research builds a connection with themselves and their understanding of the world, through building an understanding of Emotions and how to both identify and manage their Emotions, and that this understanding can and will continually change and be re-assessed.

The idea of values (or the metaphysical assumption that is Axiology) is clearly stated within the larger swirling concept of a Māori World view as espoused by Marsden. A person’s values and their value system emanate from that person’s view of reality and is closely related to what they know about themselves and how they experience the world (Royal, 2002; Royal, 2003). Mead (2016) also discusses this when examining the concept of Tika (correctness) a founding principle and value within any Māori worldview. The idea of getting things correct is fundamental - this informs all processes, ensures that everyone involved with the research is treated correctly (and respectfully) and reinforces the importance of the research being advantageous to all involved (Mead, 2016).

Within the current research, normalising a Māori-centeredness approach ensures the embedding of Māori values in all interactions and processes within the research itself. Using a Māori value system ensures that all participants (regardless of ethnicity) are treated with respect, all processes are correct and that the research ends up being something which enriches the participants lives. This is Tika (correct).

There are ways to work with these two contexts (Pākehā and Māori) wherein the assumptions inherent in both are acknowledged, respected and neither is elevated above the other. Wilson (2008) describes one approach to this as a ceremony – looking at the process as one where everything is related, relationships are paramount and where "the aim of the research is to come to a consensus among researcher and subjects on a construction that is better informed than it was before" (Wilson. 2008, p. 37).
The previously considered 'He Awa Whiria – Braided River' model of programme design and evaluation (Macfarlane, 2012) is also an example of working with both a Māori World View and Pākehā ways of thinking in a mutually beneficial way.

Our research straddles both Māori and Pākehā contexts, with the overall research paradigm necessarily reflecting this position. Within this, there are various points where these two overarching concepts hui (meet) and kōrero (talk) and it is here that our research paradigm is located.

Also located within this metaphorical meeting space, is the concept of Kaupapa Māori Research Strategies.

3.3 Kaupapa Māori and Our Research

Some of the fundamental assumptions in this research which contribute to the overall research paradigm typify elements of Kaupapa Māori (KM) research principles.

Smith (2012) discussed the concept of KM research when deconstructing Colonisation processes and identified relevant ethical principles for researchers. She sees KM research as something which "encourages Māori researchers to take being Māori as a given, to think critically and address structural relations of power, to build upon cultural values and systems and contribute research back to communities that is transformative" (p. 214).

The aim of this mahi (work) is to work with participants to develop a resource for them to use in their lives should they wish to. This research is Māori-centred and utilises several of the principles of Kaupapa Māori (ethical research) as developed by Smith (2012) (see Table 1). While this research has been guided by many of the same themes and ideas which underpin Kaupapa Māori methodology, the processes and methods have also been influenced by other key concepts, frameworks, and methodologies.

3.4 Our Theoretical Research Framework

A research framework describes the structure that supports the implementation of the research in the format designed by the researcher (Plowright, 2011).

This research uses Meads (2016) concepts related to Tika (correctness) and associated values, the Solomon Group Organisational Values, and reflects elements of the Kaupapa Māori ethical principles as outlined by Smith (2012) within the overall Research Framework. Te Hononga (the interconnectedness) of these different approaches and how they work together to form our overall research framework, is set out in Table 1.

Table 1

Māhunga Ake - Heads Up (MAHU) Research Framework

Relevant Principles of Kaupapa Māori Research (Smith, 2012, p. 124)	**Relevant Tika Principles (Mead, 2016, pp. 29 - 36)**	**Solomon Group Organisational Values (Solomon Group, 2018)**	**Examples of Relevant 'Māhunga Ake – Head Ups' research processes**
Aroha ki te tangata: A respect for people	***Tika (right or correct)*** Processes, procedures and consultation need to be correct ***Pono (true)*** Adheres to the principles and values of Māori culture ***Whanaungatanga (relationships)*** Embraces whakapapa (lineage, descent) and focuses upon relationships	***Tikanga*** Integrity ***Whanaungatanga*** Support for the individual and their family	- Starting the first workshop session with Whakawhanaungatanga (introductions and connecting) - A Koha (Contribution/Gift) provided to each participant who completes the EL programme in recognition of their work and their time
Kanohi kitea Be present, face to face	***Ea/Noa (balance)*** A balance has been reached and relationships are steady (p. 36)	***Whakapono*** Commitment ***Manatū*** Professionalism	- Having appropriate resources at workshops - Arriving and finishing on time
Manaaki ki te tangata Share and host people, be generous	***Manaakitanga (hospitality)*** Nurturing relationships, looking after people and being very careful about how others are treated (p. 33)	***Te Tapu o te tangata*** The dignity of the person	- Providing kai (food) and inu (drink) at each of the workshop sessions - Ensuring the group sets and abides by agreed upon ture (rules) for the session
Kaua e takahia te mana o te tangata Do not trample the mana (prestige) of the people	***Mana (prestige)*** Mana must be respected, and public events should enhance the mana of participants (p. 34) ***Tapu (state of being set apart)*** Inseparable from mana and denotes the accepted practices that should be used in relation to something (be it with a person, building, place, geographical feature etc) (p. 35)	***Tino Rangatiratanga*** Self-worth ***Aroha ki te tangata*** Social responsibility	- Allowing each participant, the space to contribute during the workshop sessions - Reiterating the understanding that there are no wrong answers - Reinforcing that each participant is an expert about themselves and their own emotions

Along with Mead's Tikanga Māori values and elements from Kaupapa Māori research principles, this mahi (work) also uses aspects of the Solomon Group (SG) Organisational Values (Solomon Group, 2018) to guide research methods and processes. This is Tika (correct) due to the location of the research (both physically and aspirationally) within SG. These Organisational Values form part of the organisation's overarching mission statement and were set in place at the inception of the organisation as a Māori Private Training Establishment (PTE) in 1998 (Solomon & Solomon, 2008).

Our overall research framework is one which benefits from several different sources used in a unique and bespoke manner to ensure that everything is done in ways which are respectful, beneficial, useful and participative.

3.5 Research Design

When starting to design any research process, it is important to establish what the research wants to explore, consider and examine, and use this to determine what might be the best way (data collection tools and methods) to find this out (Savin-Baden & Major, 2013).

Our research was designed to record the journey of creating, delivering, and evaluating an Aotearoa contextualised Emotional Literacy (EL) programme targeted at 'second chance' [5] Adult Learners in a Māori organisation. The main research question was:

How can general Emotional Literacy (EL) be taught to Adult Learners within an Aotearoa New Zealand context?

5 As previously discussed, in this research, 'second chance' Adult learners refers to those Adult Learners who have not historically succeeded in mainstream education settings and who are Solomon Group's main student cohort. In some cases, these students are also beneficiaries and/or have some type of criminal conviction. UNESCO (2015) uses the term 'second chance learners' to describe learners who attend programmes "that make up for lack of initial schooling including for people who have never been to school, early school leavers and drop outs" (p.2).

Some of the other questions that were considered over the evolution of this research were:

- What are some of the impacts of EL in general?
- Who are the participants, and how do they feel about recognising and managing their own Emotions?
- What EL skills are we proposing to teach and why?
- What is Te Maramataka and how does it relate to the field of Emotions?
- What teaching processes and methods facilitate engagement and participation when teaching the subject of Emotions and EL?

The main research goals were:

1. For individual participants involved in this project, the goal was to support them to feel confident with recognising and managing their own Emotions as well as (for the SG Tutors) teaching others about Emotions.
2. For the organisation involved (SG), the goal was to develop an Aotearoa New Zealand Emotional Literacy (EL) Programme which provides information that is appropriate for their staff and students.
3. For the research process, the goal was to work in a participatory way to develop a framework offering concepts anchored in Te Maramataka (the Māori Lunar Calendar) to be considered when teaching EL to this demographic.
4. For the field, the goal was to illustrate the universality and adaptability of Mātauranga Māori concepts such as Te Maramataka which can be contextualised and used within (in this instance) the academic fields of Emotions and EL.

While the research is underpinned by the dual contexts of Māori and Pākehā World views, this research is also being conducted in a 'real world setting' [6]. Our research processes necessarily needed to seek input, thoughts, and subjective opinions from those who were involved in this journey. Questions about how the participants involved interpreted the research processes, the content of the Māhunga Ake – Heads Up (MAHU) EL programme and how they made sense of these in relation to their own knowledge base and contexts were investigated and recorded. This meant working together in a Qualitative manner.

Interpretivism and Positivism are the two founding dominant paradigms behind the concepts of Qualitative and Quantitative research approaches (Tolich & Davidson, 2018). The whakapapa (lineage, genealogy) of Qualitative research formally started in the 1960's when the approach was developed as a response to the constraints of the, up until then, mostly Positivistic scientific focused methods which sought to understand phenomena through testing of hypotheses, and cause and effect (Savin-Baden & Major, 2013).

Qualitative research takes an emic view (Wilson, 2008) describing "behaviour and beliefs that are meaningful to the participant" (Savin-Baden & Major, 2013, p. 12). It is typically used by researchers to investigate complex, multifaceted and layered issues in which the researcher is trying to understand the why and how, rather than the what (Liamputtong, 2013). This usually involves asking individuals or groups how they view, experience, and make sense of their world to understand phenomenon rather than describe it. Qualitative research uses data collection and analysis methods which highlight themes and patterns across narratives and uses methods such as focus groups and interviews (Liamputtong, 2013).

6 In this research, 'Real World Setting' refers to the research being conducted in an actual classroom with Adult Learners and all the complex variables that they bring with them, as opposed to in a laboratory or artificial research setting (a theoretical or contrived setting).

Quantitative research approaches are more typically researcher-determined and are used to look at the what, rather than the how and why (Liamputtong, 2013). Quantitative research takes an etic perspective "describing behaviour or belief of an observer" (Savin-Baden & Major, 2013, p. 12) and are often used to draw conclusions from large data sets, to show relationships between variables and to prove or disprove hypotheses (cause and effect). Quantitative research methods more often use numeric data and related statistical analysis, experiments, or surveys (Mutch, 2013).

The current research is more suited to the paradigm of Interpretivism (and so a Qualitative approach), with the focus on experience, meaning-making and relationships, rather than that of Positivism in which the emphasis is on manipulating variables to test hypotheses (Savin-Baden & Major, 2013).

While Qualitative and Quantitative research approaches have been the two most recognised and used research approaches to date, the emergence of the Mixed Methods approach integrates the two methods of data collection and data analysis to explore the research questions more holistically within one study. (Plano Clark & Ivankova, 2016). It is a pragmatic approach in that those researchers who are conducting Mixed Methods research do so in order to get the best findings out of data, rather than to try and fit the research into either a purely qualitative or quantitative framework (Plowright, 2011; Tolich & Davidson, 2018).

Our research used a Mixed Methods approach to complement the research framework and goals. Adopting a Mixed Methods approach is complementary to our overall research process as the aim was to get a more complete picture of a phenomenon and a more considered and rich understanding of a complex process or subject than there was previously (Plano Clark & Ivankova, 2016).

Through use of various research tools, our participants had as much opportunity as possible

to contribute their opinions and beliefs when responding to questions, providing a more rounded and a richer quality to data collected and in turn to any key findings.
Using a Mixed Methods approach in this study was appropriate considering the range of data this pragmatic approach elicited from the participants in a complementary way.

3.6 Participatory Action Research (PAR) Methodology Implemented Through Whakawhanaungatanga Method

Our research uses a Mixed Method approach to data collection and analyses, a Pākehā defined Participatory Action Research (PAR) methodology and a Kaupapa Māori Whakawhanaungatanga (Bishop, 1995) method.

The whakapapa (lineage, genealogy) of PAR can be traced back to those countries who have historically experienced major power differences between societal factions (Liamputtong, 2013). It was developed to address discrepancies within society, and to empower the marginalised (Rahman, 2008). PAR was conceptualised and developed from a union between action research and participatory research (Williams & Cervin, 2004).

The PAR methodology creates “new forms of knowledge through a creative synthesis of the different understandings and experiences of those that take part” (Liamputtong, 2013, p.181), and continual research, reflection and action phases are essential elements.
PAR is not a ‘one size fits all’ approach (hence the categorisation as a ‘methodology’ as opposed to a method) and there are a multitude of ways and perspectives about how to conduct PAR research where the focus is on empowering groups through education and research.

Development of an intervention “that has the formal objective of developing health care or adult literacy” (Liamputtong, 2013, p.188) is seen as a prime example of what the

methodology can be used for. An overview of the intervention that was developed for this purpose and as part of this research is set out in more detail in the section titled 'Māhunga Ake – Heads Up (MAHU) EL Programme design'.

Baum, MacDougall and Smith's (2006) definition of PAR is:

> PAR seeks to understand and improve the world by changing it. At its heart is collective, self-reflective inquiry that researchers and participants undertake, so they can understand and improve upon the practices in which they participate and the situations in which they find themselves.
> (p. 854)

In an Aotearoa specific example, Eruera (2010) used PAR when working with whānau (family) groups. The author asserted that PAR has strengths when used in Indigenous community settings and "when applied by Māori using "tikanga Māori" or customary practices, knowledge and skills, it has the potential to meet the needs of many Māori research projects" (p. 5).

PAR is suitable for use with those groups that are often disempowered in the research process – Indigenous and Minority groups, as it is based on addressing the power differential which has traditionally been endemic in more positivist approaches (Liamputtong, 2013).

Using PAR, the participants hold the power, the researcher(s) continually participate, reflect and adjust the research as informed by the group, and both parties are jointly responsible for creating something of benefit for the community under research. This was an appropriate methodology for our research haerenga.

Bishop (1995) identified 'Whakawhanaungatanga' as a participatory research method in his Māori centred model of research and evaluation. This method included a 'spiral' analogy whereby the learning is "unidirectional" (p. 176), and stories are re-scripted by the group (in a reflection cycle) to produce something that has been co-created by the group based on

mutual understanding.

Whakawhanaungatanga is literally defined as the “process of establishing relationships, relating well to others” (Māori Dictionary, 2019) while Smith (2018) defined it as “the organisation of links and obligations between social entities that is considered to be critical to cultural survival, resilience and wellbeing” (p. 56). The root word ‘whānau’ means ‘family’, so in a research context using a Whakawhanaungatanga research method means to work with the research group as one would one’s family, establishing relationships, nurturing existing relationships, doing things that are good for the group and conducting research because it is helpful and supportive.

The term ‘Whakawhanaungatanga’ has been used within the Māori vernacular for generations (Frank Solomon, personal communication, 14 August 2019), but the use of the concept within a research context was coined formally by Russell Bishop in his PhD thesis (1995). The term was then used in his book (1996) in which the focus was on showcasing how Kaupapa Māori research strategies could, and do work in real world settings, with an emphasis on storytelling. The method locates the participants and the researchers as whānau (family) – together constituting the “whānau of interest” (Bishop & Glynn, 1999, p. 65).

Bishop (1996) identified that the Whakawhanaungatanga method can be used with all aspects of the research journey, from the identification of the research questions to participation, representation, and legitimisation. He identified three interconnected elements of this research strategy:

> a) Establishing whānau relationships.
> Establishing and maintaining whānau relationships among all participants is a fundamental, extensive and on-going part of the research process. These relationships extend beyond the practices of traditional Western research
> b) Participant-driven approaches to power and control.
> Establishing relationships facilitates the sharing of power and control over the

> research process through participatory research practices, in this context, terms 'participant-driven' research
> c) Researcher involvement as lived experience.
> Researchers are somatically involved in the research process; that is physically, ethically, morally and spiritually and not just as a 'researcher' concerned with methodology
> (Bishop, 1996, p. 216)

The Whakawhanaungatanga method was further elaborated on by Bishop and Glynn (1999) in relation to the concept of Culture, both in a classroom context and in a wider education setting. The authors discussed the strategy in terms of applicability and suggested that this tool could be used to ensure there was a focus on power sharing to empower rather than oppress (particularly) Minority group members.

Gibbs (2001) used a Whakawhanaungatanga research method with Māori participants while researching a Ngāi Tāhu (the collective confederation of sub-tribes which cover most of the South Island of Aotearoa New Zealand) Treaty of Waitangi claim focussing on the return of Pounamu (greenstone/jade) rights. In her opinion, using this strategy changes "the way the research is undertaken, primarily through forming and maintaining relationships in a cultural context" (p. 684).

In our research journey, the research question asks how EL might be taught to Adult Learners, using a Whakawhanaungatanga method and locating the research within an environment in which a Māori way of doing things is the norm. Further, researchers and participants are working together establishing relationships to develop a (hopefully) beneficial resource which can be utilised immediately by those involved, and that can also be passed on to others in the future.

The participant group are those who have traditionally been underserved by mainstream educational institutions and so the sharing of power within the research aims to empower them. Finally, the active involvement and participation of the Lead Researcher and the Research Assistants in all aspects of the research ensures that all parties remain focussed

on the end goal and individually contribute to it - there is no sitting on the side-lines taking notes.

The use of the PAR Methodology using a Whakawhanaungatanga method is appropriate in the current research given the research question, research goals, processes, the researcher(s) themselves and the participant group.

3.7 Timeline of Research and Data Collection Processes

Our research was initially conceptualised based on feedback from adult students within Solomon Group (SG) about their desire for more information about Emotions in their Te Whānau Ara Mua (WAM) programme.

In 2018, the Lead Researcher (Kiri) deemed it prudent (prior to embarking on related research) to check-in with the current WAM Cohort to see if this was still the case and so Kiri (and Research Assistant Judy Solomon) conducted scoping meetings with two of the WAM classes (see Appendix B). The purpose was to get feedback on: whether they thought that adding Emotional Literacy (EL) information to the WAM course was a good idea; if so, why; and if not, why not. The general consensus from both classes was that they thought it was a good idea for various reasons including: they could then teach this information to their whānau (family) and tamariki (children), increased levels of self-awareness and having strategies for dealing with emotional triggers.

An initial research proposal was drafted and subsequently went through various amendments (including requiring two separate Ethics Committee applications) before the current research structure was finalised. The final structure comprised of two Phases. The first phase involved delivering the MAHU EL Programme to the SG Tutors, and the second

phase involved working alongside the SG Tutors while they delivered the MAHU EL Programme to their WAM students.

In the phase one approved structure, the WAM Tutors completed four Emotional Literacy (EL) focussed Workshops which together comprised the 'Māhunga Ake – Heads Up' (MAHU) EL Programme. Once all four workshops had been completed, the Tutors were then able to deliver this as a complete programme (or in whatever bespoke form they choose) to their students (Phase 2).

The research participants were selected using a convenience sampling process (Liamputtong, 2013). Those WAM Tutors that were available to do the MAHU EL programme training and were willing to do it were included in the research.

The formal MAHU EL Programme (the intervention) has subsequently been rolled out twice by the Lead Researcher and Research Assistants, with the first rollout at the Solomon Group (SG) Manurewa site in February 2019 and the second at the SG Kaikohe site in July 2019.

The rollout of the first (pilot) programme was structured as one workshop per session, with two workshops held over two different morning sessions in one week in February 2019 (Orongonui and Mutuwhenua Maramataka phases – see Appendix C for descriptions of the Hokianga Maramataka phases), and then another two held over two different morning sessions over a second week in April 2019 (Māwharu and Atua Maramataka phases). The second rollout (Kaikohe SG) differed in that all four workshops were delivered over two days (Tamatea a Io and Huna Maramataka phases) in one week in July 2019 (during allocated Tutor Professional Development time). The breakdown of the Participant numbers can be seen in Table 2.

Table 2

MAHU Participants by Rollout Site

SG Roll Out Site	Manurewa	Kaikohe
Numbers of Participants who started MAHU EL Programme	8	7
Numbers of Participants who completed MAHU EL Programme	4	7
Total Number of Tutors who completed all four MAHU EL Programme workshops	4	7

While no data concerning age, ethnicity or gender were recorded, it is worth noting that there were two males in the Kaikohe SG rollout which made it quite different from the Manurewa rollout.

One of the reasons for this is the small number of SG staff on site at Kaikohe in comparison to SG Manurewa. All staff at SG Kaikohe chose to complete the training so that they could provide adequate cover for their colleagues should they be required to step in and facilitate the MAHU EL programme in times of sickness and/or holiday leave.

The Phase 1 (SG Tutor Rollout) research tools consisted of the following:

1. 'My Self-rating Scale'

This was a linear rating scale (1 to 10, with 1 being low and 10 being high – for an example see Appendix D) that the participants were asked to complete indicating their subjective assessment of their own existing EL skills. This document was completed by each participant prior to the commencement of Workshop 1, at the completion of Workshop 2 and at the completion of Workshop 4.

The method of Self-Rating reporting in Emotions research is common and well-established (Pekrun, 2016) and given the focus in this research on establishing the participants' individual perspectives on the subject, a self-rating scale presented an ideal way to both locate the participants within an Emotions context, while also getting some general

benchmarks about what they believed their understanding and use of ER strategies were at that point in time.

2. 'Māhunga Ake – Heads Up' Workshop Questionnaire

This was a questionnaire consisting of both open and closed questions (see Appendix E for an example) asking for SG Tutor feedback about the workshop. The participants were asked to complete this at the end of each of the Workshop sessions. The questionnaire template did not ask participants to identify themselves.

A questionnaire was selected in order to obtain feedback from participants about the workshops. Questionnaires are one of the most often used instruments in Education and evaluation research (Radhakrishna, 2007) and are often used in research as a cost effective and simple way to elicit opinions, perspectives and beliefs from a range of participants about the subject under analysis (Wilkinson & Birmingham, 2003).

3. Informal Feedback Hui (meetings) at the completion of each block of training

The participants were asked to talk about how they felt the sessions went and what they thought needed to be changed/amended. Most of the short sessions were recorded and transcribed by the Lead Researcher and added to 'Workshop Reflections' Documents for analysis (see Appendix F for one example of a SG Tutor Workshop and one example of a SG Student Workshop document).

This data collection method was instigated by the participants initially and was added as an additional feature in all subsequent workshops taking the form of an informal Focus Group session. This Hui (meeting) format meant that at the end of each workshop (or at the end of the group of workshops), the group sat together, and people were asked if they would like to share their perspectives, thoughts or feelings. This corresponds with Bishop's (1996) theory of Hui being a symbol of collective storytelling and allowed each participant to construct their own story within the context of the research outside of a formal data collection process.

4. 'Workshop Reflections' documents

These were drafted by the Lead Researcher for each workshop with drafts being sent to both Judy Solomon and Frank Solomon for editing and amending, before being finalised (see Appendix F).

Research and field notes are often used by Researchers as a way of making their own observations about events as well as being a way of recording additional information that may be helpful to the research (Liamputtong, 2013).

Phase 2 – Student Data Collection Processes

Given the genesis of this work was based on Student Feedback, it was important to the Researchers that there was some type of 'Student Voice' in the collected data.

To this end, a second Ethics Application was submitted and after several resubmissions 'Phase 2' was approved by the Educational Research Human Ethics Committee 07/06/2019. This allowed the Lead Researcher and Research Assistants to work in the classrooms with the Tutors and Students during delivery of the MAHU EL Programme content. The Researchers were able to work with three different cohorts of students and gather verbal feedback from these groups about the Emotions content that they learnt. The Student Sessions were all conducted in November 2019. The first one was delivered on 7 November (a Huna Maramataka phase), the second on 26 November (a Mutuwhenua Maramataka phase) and the third on 27 November (a Whiro Maramataka phase). This timing was undertaken as SG Management had indicated that the WAM programme would not be running in its current form in 2020, so it was essential that the Researchers got to work with the students prior to the end of the 2019 academic year (even though the scheduled days were ones that could be viewed as inauspicious for this purpose from a Maramataka perspective).

Relevant detail about both the numbers of students and content type are listed in Table 3 (these numbers do not include the SG Tutors who attended each session):

Table 3

MAHU Student Participation Information

WAM Site	Number of Students that were in attendance and consented to taking part in Workshop	Number of Students in attendance and who chose to participate in Feedback Session
Otara (07/11/2019)	6	6
Westgate (26/11/2019)*	8	8
Manurewa (27/11/2019)	12	11
TOTAL	**20**	**19**

*Please note that one student from Westgate had to leave the session early for an appointment but she later submitted feedback electronically, so was included in column three

Given that these three sessions provided the only opportunity to access the Student Cohort for whom the MAHU EL programme had been developed, Kiri and Judy developed an additional (single) workshop which included the following elements:

- Whakawhanaungatanga, context of our visit and session ture (rules)
- Multiple intelligences (and exercise)
- Emotional Intelligence (Intrapersonal and Interpersonal) – definitions
- Energy (continuum exercise – stress examples) and how it relates to Emotions
- Te Maramataka overview (and how it relates to energy) followed by Te Rapunga model, Te Matakite and Self-Distancing
- Focus Group session (where we asked the students how they found the workshop)

This content was approved by the relevant SG Tutors prior to the workshop being run.

The Phase 2 research tools consisted solely of Feedback Sessions (Informal Focus Groups) which were recorded at the end of each student workshop. In these sessions the participants were asked to talk about how they felt the sessions went and what they thought needed to be changed/amended. These short sessions were recorded and transcribed by the Lead Researcher and added to the 'Workshop Reflections' Documents for analysis.

Te Maramataka Content

The compilation of the Te Maramataka (the Māori Lunar Calendar) information and relevant

EL components was compiled over the period of eight hui (meetings) with Kaumātua Rereata Makiha (the Kaumātua/Elder who is mentoring the Researchers with this component of the MAHU EL programme). Each hui was a minimum of two hours in duration and all were recorded (and subsequently transcribed) by the Lead Researcher. There were also additional (informal) hui and email correspondence as required when questions arose relating to the Lead Researcher's understanding of concepts and/or if there was information that she needed to clarify.

Kaumātua Rereata Makiha was also sent copies of all meeting notes for approval, copies of the relevant lesson plan(s) and the PowerPoint for Workshop 3 (the one that contained the majority of Te Maramataka content) which he approved prior to the information being taught in workshops.

Kaumātua Rereata Makiha was also involved in the development of the concepts expressed in the final framework relating to teaching EL to Adult Learners.

A Literature Review was conducted using the University of Canterbury library catalogue and relevant databases. The database search selected 'EBSCO Host' initially (which covers several different publications) and then refined this down to the subject areas of Education and Psychology/Sociology. Broad terms that were searched and combined under these areas included: Adult Students, Adult Learners, Learning Contexts, Emotion, Emotional Literacy, Emotion and Tertiary Education, Emotion Regulation, Social and Emotional Learning (SEL), Indigenous knowledge, Māori Emotions, Ethnicity, Aotearoa, New Zealand, Social Class, Pacific and Kaupapa Māori.

With the material that was identified through these searches, more attention was paid to Aotearoa and Māori information specifically given the scarcity of relevant literature pertaining to the area under research. These databases and library catalogue searches were done periodically throughout the life of the research in an effort to ensure that no new information might inadvertently be missed.

3.8 Māhunga Ake – Heads Up (MAHU) EL Programme Design

The content of the intervention (ie the Māhunga Ake – Heads Up Emotional Literacy programme) was developed based on wānanga (forums) that Kiri and Judy held. It was agreed that the following structure would comprise the learning outcomes for the four workshops:

1. Understanding Me

This workshop included content relating to Howard Gardner's Multiple Intelligence Theory (2011), general brain functioning overview (Barrett, 2017) and examples of how energy relates to Emotions (Brackett, 2019)

2. Managing Me

This workshop included content relating to general Emotion Theory (Strongman, 2003; Keltner, Oatley & Jenkins, 2006), Emotional Intelligence (Goleman, 2004; Salovey & Mayer, 1990), different ways Emotions affect people (Grandey, 2015; Portney, 2011) and Emotion Regulation (Gross, 1998).

3. Understanding Others

This workshop included content relating to Te Maramataka as communicated by Kaumātua Rereata Makiha, content from Wiremu Tawhai's (2013) book and other relevant supporting information (Hikuroa, 2016; Lock et al., 2018). The Maramataka concept of 'Te Rapunga' (The Search) was taught in this workshop as both an Emotion Identification and Emotion Regulation (ER) technique as was the concept of 'Te Matakite'. In this context, Te Matakite concept was linked to the Pīpīwharauroa (the Shining Cuckoo/Chrysococcyx lucidus) bird and the idea that once someone has learned (seen and heard) something, this learning cannot be 'unlearned'.

The ER Pākehā theories of Self-Distancing (Kross & Ayduk, 2017) and Ideal versus Actual Affect (Tsai, 2007) were also presented in this workshop.

4. Te Hononga (Interconnectedness) - how it all fits together and where to from here?

This workshop included content relating to sound and Emotions (Zentner, Grandjean & Scherer, 2008) and was also an opportunity for the SG Tutors to work together to establish how they would teach the workshops to their learners.

Each workshop was designed by Kiri and Judy to take two hours (please see Appendix G for specific overviews of each workshop).

Alongside the learning outcomes, there were three underlying factors that were considered important during the development of the MAHU EL Programme.

Firstly, it was important to ensure that relevant EL information and techniques were selected to support these learning outcomes. To do this, both Kiri and Judy completed a post graduate course 'Understanding Emotions in Education, Leadership and Health' in 2016 through the University of Canterbury. This gave them a good overview of the subject area and allowed them to more easily discern what was applicable given the participant group and the context of the research.

The second important aspect when drafting the workshops content was ensuring that the programme utilised (particularly Judy's) expertise and previous experience in working with both Adult Students from this sector and the WAM Tutors. It was important that the information was engaging, appropriately targeted and easy to both understand and impart.

Finally, the third aspect which was integral to the workshop drafting process was considering how related Te Maramataka concepts could be meaningfully included so that these were more easily understood by and communicated to the Participants.

3.9 Data Analysis

Data analysis techniques are chosen to ensure that the research question that has been asked is (as much as possible) answered. Our main research question in this study was: **"How can general Emotional Literacy (EL) be taught to Adult Learners within an Aotearoa New Zealand context?"**

Given the subjective nature of the topic under research and the breadth of information that we anticipated receiving, Thematic Analysis (Inductive) was chosen as the main data analysis method.

Thematic analysis is "a method for identifying, analysing and reporting patterns (themes) within data" (Braun & Clarke, 2006, p. 79) and allows themes to develop based solely on data, rather than starting with pre-determined themes (Liamputtong, 2013). Inductive thematic analysis is "a process of coding the data without trying to fit it into a pre-existing coding frame, or the researcher's analytic preconceptions. In this sense, this form of thematic analysis is data-driven" (Braun & Clarke, 2006, p. 83). Using Inductive Thematic Analysis allows the data to drive the findings and kōrero (speak) for itself with the understanding that even when using this method, the fundamental philosophical stance of the researcher still needs to be clarified and allowed for (Braun & Clarke, 2014).

All data collected from the Workshop Questionnaires and spontaneous (recorded) Hui sessions was coded, and Inductive Thematic Analysis was used to group data sets into themes. These themes then contributed to the overall research findings and so the creation of Te Maramataka anchored framework. This framework suggests concepts to consider when sharing EL information with Adult Learners.

Coding allows researchers to group data while accounting for each piece of data (Liamputtong, 2013). This allows the researchers to bring together data from various

sources and organise them coherently and NVivo™ (a computer-based programme) was selected by the Lead Researcher to complement the coding process. NVivo™ is an example of a computer-assisted Qualitative data analysis (CAQDA) programme. CAQDA programmes are used primarily within qualitative research to manage, integrate, and explore data (Silver & Fielding, 2008).

The Self-Rating scales' findings were analysed quantitatively using a basic statistical analysis comparing the 'before' and 'after' sample findings, noting any differences and incorporating this information into the findings as a way of contextualising both the analysis of themes, the overall research findings, and the resulting framework.

Thematic Analysis allowed us to see patterns in the data and was flexible enough to accommodate our different data collection methods. The resulting analyses not only told the participant's story about their journey but also highlighted themes and contributed to identifying key findings which addressed our main research question and assisted in the development of the framework.

Thematic Analysis locates the participants as the experts. Using this method ensured that our data analysis processes reflected the research value of Whakawhanaungatanga, privileged a Māori World view (including a Kaupapa Māori approach) and incorporated both the concept of Tika (correctness) as well as the SG organisational values.

3.10 Role of the Researcher

The Lead Researcher's role in this study has been: taking responsibility for following up an issue that was identified by the participant group, constructing and conducting a research project within an academic setting to allow for outcomes to be viewed as academically sound, taking part in additional tertiary studies to collect relevant Pākehā knowledge about

Emotions in order to share this with participants, recording and incorporating Te Maramataka knowledge into the research from hui with Kaumātua Rereata Makiha, co-writing an Aotearoa contextualised EL programme for Adult Learners, and analysing and writing up the research and any additional research outcomes.

The Lead Researcher role itself reflects the concept of the Whakawhanaungatanga research method (Bishop & Glynn, 1999) in action. Kiri was part of the SG Organisation/Whānau from 2005 – 2017 and left her role there to conduct this research. This puts her in the position of being accountable to not only the relevant academic processes, but also to the participants and their whānau as well. There is an inherent cultural expectation that she will tautoko (support) the organisation, those associated with the organisation and the communities associated with SG because of her whakapapa (lineage, genealogy, history) with it.

The two Assistant Researchers (Judy and Frank Solomon) were also included for similar reasons. Not only are they Kiri's parents but they are also the Founding Directors of SG, with continuing connections to staff and students. This puts them in the positions of Kaumātua (Male Elder) and Whaea (Female Elder) for both the research process and SG. These roles come with mana (respect, prestige) and requires them to contribute to fostering manaakitanga (reciprocal caring) between all participants as well as modelling the concept of whakapono (trust, commitment) for all participants.

The Lead Researcher's involvement with SG has meant that for the past 12 years, 'business as usual' has meant doing things from a Māori-centred perspective, with all interactions, organisational processes and client/student pastoral care practices reflecting this stance. There was never any doubt from the Lead Researcher's perspective that this would also be the reality of this research, although the actual practicalities of doing this do not seem to be easily explained nor understood in a mainstream academic institution. However, to use any other approach for this research (being as it was based within SG) would be counter intuitive

as this was the framework that was introduced by the Founding Directors and is still the framework that the Organisation aspires to use currently.

It also reflects Kiri's personal whānau (family) value system that has been instilled in her by her parents over the past 44 years, is one that she uses within her immediate whānau and is one which is at the heart of her identity as Māori. Māori researchers should not be forced to choose between their identities and their culture to engage in legitimate academic research.

3.11 Limitations

To set out a more holistic and informed context as well as to provide enough information to properly evaluate the relevance and discussion of our findings, the main limitations of the research are set out below:

1. It is the belief of the Lead Researcher that this research would not easily be reproduced given the positions of the 'key players' in the research, their existing relationship to SG and the aroha (love) that exists and has been fostered between the groups over the years. While the tenets of PAR dictate that the Researcher becomes part of the participant group, in this case, the Researchers started off as well established and founding members of the participant group which is a unique position. However, other organisations that prioritise relationships and a culture of care could do this in a way which is relevant and appropriate for them and their students.

2. It is questionable whether the ability to access such an outstanding resource as Kaumātua Rereata Makiha (Te Maramataka expert) would be available to many people and while this has been and continues to be an honour for the Lead Researcher, it is also a key limitation in being able to either replicate or easily build on this research. Conversely, there are Kaumātua with a wealth of knowledge in many communities and it is the responsibility of organisations who wish to engage with this wisdom to seek them out, include them in the mahi (work) and cherish them for the taonga (treasure) that they are.

3. The subject area of EL in general is growing exponentially as time goes by. The strategies and information that were included in the MAHU EL programme workshops may not be relevant/applicable in a few years' time which might render the Pākehā content of the Workshops largely irrelevant. The Pākehā content that was included in the MAHU EL Programme workshops was based on the best knowledge of all involved with the research journey at the time that the research was conducted.

However, given that Te Maramataka has remained relevant in an Aotearoa New Zealand context since mid-September 1042 (Kaumātua Rereata Mākiha, personal communication, 2 November 2018) this aspect of the programme could continue to be used. Even when one considers both the regional variations in Te Maramataka (Harris, Mātāmua, Smith, Kerr & Waaka, 2013) as well as the impact that climate change is having on Te Taiao (Smith, 2020), the overarching principles and understandings of Te Maramataka remain.

4. Collecting data which could evaluate the effectiveness (or not) of the MAHU EL programme was not a priority within this research but this lack could be seen as a limitation in terms of applying the research findings to a wider community. From the Lead Researcher's perspective, this research was positioned as exploratory and an initial foray into the area of EL with second chance Adult Learners. From previous experience with second chance Adult Learners, the Lead Researcher believed that any attempt to formally and quantitatively measure increases or decreases in EL could be highly anxiety-inducing, might inadvertently reinforce deficit thinking and potentially create a 'test' like environment for participants which might prove detrimental to their individual journey overall. Subsequently, these types of measures were not included.

3.12 Ethical Considerations

The Ethics Application process for our research was extraordinarily complex. There seemed to be a real disconnect between the Educational Research Human Ethics Committee's (ERHEC) theoretical understanding of the research and how this might be translated into a

real-world context. This meant that our study had to be completely re-written and the overall focus changed from working directly with the students to working with their Tutors. The committee's requirement of two separate Ethics applications and the limited knowledge on the committee about PAR and Māori processes in general also impacted timelines. In total there were eight re-works required, which approximated eight months taken up with administrative and procedural ethics processes.

The seemingly hypercritical level of concern from the ERHEC Committee seemed mostly to be about the ability of a Māori student to conduct ethical research with what they perceived to be a 'vulnerable group'. There was no consideration given to the Lead Researcher's skills or previous experience with the participant group or her years within the sector (which included: overseeing SG's adherence to Government contracting guidelines including those relating to the Vulnerable Children's Act 2014, holding both the 'Health and Safety' and 'Organisational Risk' portfolios within SG for ten years, managing over 100 staff who were all working with SG's main target group and overseeing client/student throughput processes and pastoral care issues for over 6,000 clients in various programmes across Auckland). From the Lead Researcher's perspective, this process reinforced the idea of a universal system which "often overlooks their cultural bias and epistemic positioning" (Hudson, 2009, p. 131).

While the need for ethics approval is not in question, the process itself was not in any way empowering nor educational. The Lead Researcher would have expected there to be more of a focus on constructive feedback and an acknowledgement of "the roles, relationships and responsibilities each party has in the process of engagement" (Hudson, Milne, Reynolds, Russell & Smith, 2010, p. 3). A clearer, transparent and more open process (even an actual face-to-face dialogue) would have addressed many of the issues raised in a timelier manner and would also have allowed the Lead Researcher to query a number of inconsistencies in

the various responses and subsequent demands.

Summary

In this section, our research paradigm has been further distilled, and our research framework clearly set out.

The use of PAR methodology overall with the specific research method of Whakawhanaungatanga has been justified, and the data analysis technique of Inductive Thematic Analysis discussed, highlighting the benefits of using this technique with this research.

The research timelines, research locations, number of participants and limitations have also been set out and addressed, with a final note clarifying the Lead Researcher's perspective on the requisite Ethics processes. In the following section, our discussion will set out the research analyses journey and relevant research findings from the coding and theming processes – the metaphorical halfway point on our collective research journey.

Me haere tonu – Let us continue.

Wāhanga Tuawha (4) - Data Analysis

Introduction

This section presents and discusses overall data collection and analysis techniques used in this research to address our research question. In this section, the methods chosen to analyse data, the analysis steps taken, and the overall research findings are set out and discussed in order to consider how EL might be taught to Adult Learners within an Aotearoa context.

Alongside the qualitative data findings (using a Thematic Coding process), findings from a basic quantitative data analysis process have also been discussed. The quantitative data showed some unexpected findings with relation to EL learning, and suggestions as to why these might have occurred are also examined through considering different learner context and characteristics.

4.1 Thematic Analysis

Thematic Analysis (Inductive) was chosen as the main data analysis method given the focus on generating analyses which are organic, driven by a 'bottom up' approach and which allows infinite potential as data and resulting analyses can kōrero (speak) in different and interesting ways – data does not need to fit into a fixed and limited hypothesis based structure (Braun & Clarke, 2006; Liamputtong, 2013).

The method allows researchers to see patterns in data through the coding and theme development process and reinforces the participants' role as the experts.

Thematic Analysis is also an appropriate analysis method as it fits well with both the research method of Whakawhanaungatanga and the theories guiding the research which privilege a Māori World view (including elements of a Kaupapa Māori approach [Smith, 1999]), Mead's (2016) concept of tika (correctness) and the SG Organisational Values.

For the sake of probity, it is necessary at this point for the Lead Researcher to state that she is not objective about the research nor can she assert that objectivity has been a priority in this process. However, lack of objectivity is not an issue when using Thematic Analysis as the important thing is that the context, epistemological stance, values, and experiences of the researchers are clarified and allowed for (Braun & Clarke, 2014).

Thematic Analysis is an analysis method that is flexible and intended to "be an approach that is *embedded in theory*" (Braun, Clarke & Hayfield, 2019, p. 11). It is flexible enough to work with the collected data and methodological stances asserted in this research.

4.2 The Case for Whānau Focused Data Analysis

Given the structure of our research overall, it seemed appropriate that the data analyses processes be completed using an approach which complemented the Whakawhanaungatanga method. Subsequently the data analyses processes were done by three individuals from the same whānau (Frank, Judy and Kiri Solomon - the Solomon whānau).

It is the assertion of the Lead Researcher that all three individuals had the requisite knowledge, skills and abilities required for the Thematic Analysis process. Additionally, the complementarity and breadth of experience across the three, as well as the 'insider view' that they brought to the process based on their previous relationship with and to SG ensures that the concept of Whakawhanaungatanga particularly was one which was tangible and embodied throughout the analysis process. As a research analysis whānau (both literally and figuratively) the three individuals have been collectively referred to as the 'Data Analysis Whānau' or DAW in subsequent sections of this thesis.

4.3 Data Collection Tools

Data were collected during and at the end, of both the Tutor and Student Māhunga Ake – Heads Up (MAHU) EL programme workshops.

The MAHU EL programme was delivered to Tutors via a series of four workshops. These workshops were delivered to Auckland based WAM Tutors as four separate two-hour workshops at the SG Manurewa site on; February 5, February 7, April 16, and April 17, 2019. The programme was delivered to Kaikohe (Far North) based SG Tutors on July 9 and July 11, 2019. In Kaikohe, the four workshops were delivered as four half day sessions.

As identified in Wāhanga Tuatoru (3.7) four sets of data collection tools were utilised as follows:

- a participant self-rating scale asking for self-ratings about their current level of Emotional Literacy and Emotion management techniques (see Appendix D)
- a workshop questionnaire with both open-ended and close-ended questions asking the participants what elements of the MAHU EL programme they enjoyed, what elements (if any) they would use in their own lives and asking for any ideas they had about how to make the programme better (see Appendix E)
- recorded and transcribed comments from informal oral feedback sessions held at the end of most of the workshops (Kiri was responsible for transcribing all recorded data and checking the accuracy with other DAW members). In order to contextualise these, these comments were incorporated into the relevant overall 'Workshop Reflection Document' (see below)
- workshop reflections documents completed by the Workshop Co-Facilitators at the conclusion of each workshop (see Appendix F for an example)

Due to scheduling constraints and SG's plan to cease delivering the WAM programme as at the end of 2019, the delivery format of the Student workshops needed to be

amended from that which was originally planned. Subsequently, Judy and Kiri also delivered one two-hour workshop to three WAM classes, supported in each class by the respective WAM Tutor. To do this, a bespoke two-hour workshop (which incorporated the main elements of the MAHU EL programme) was developed by Judy and Kiri to ensure that the students were exposed to as much 'Emotions' information as possible during the limited timeframe.

As also identified in Wāhanga Tuatoru (3.7) the tools used to collect data during the student workshops were:

- recorded and transcribed focus group feedback, structured as informal feedback sessions at the end of each workshop (Kiri was responsible for transcribing all recorded data and checking the accuracy with other DAW members)
- overall workshop reflections documents which were completed by Kiri, Judy and Frank at the end of each workshop.

4.4 Qualitative Data

All qualitative data from the Workshop Questionnaires, informal feedback sessions and workshop reflections documents were analysed using an Inductive Thematic Coding process, and data was inputted into the NVivo™ programme. Inductive Thematic Coding is a bottom-up process whereby data is used to construct codes and themes rather than being made to 'fit' into a previously devised theory or model (Braun & Clarke, 2013).

Braun and Clarke (2006) describe the six stages of Thematic analysis as: becoming familiar with data, generating codes, looking for themes, reviewing themes, defining and naming themes and then producing the final document (p. 87). These were the stages that were broadly followed in the current research, and Kiri was responsible for inputting all data and subsequent codes into NVivo™ after the DAW had completed the analysis using hard

copies.

NVivo™ is an example of a computer-assisted Qualitative data analysis (CAQDA) programme. CAQDA programmes are used primarily within qualitative research to manage, integrate, and explore data (Silver & Fielding, 2008). NVivo™ allows researchers to manage and manipulate data to illustrate relationships and links but does not analyse data for the researcher. Rather it provides a comprehensive way to "manage concepts" (Woolf & Silver, 2017, p. 2).

As part of the current research process, Kiri completed an external introductory NVivo™ course so she could use the NVivo™ programme primarily for data management purposes. She was the only user of NVivo™, with Version 12 being used in this research.

The next section sets out the coding process that was broadly followed by the DAW with data collected from both the Solomon Group Tutor whānau (hereafter known as SGTW) and the Solomon Group Student whānau (hereafter known as SGSW).

4.5 Coding and Theme Generation Process

There were three different coding processes used by the DAW with the overall data. Each process analysed a specific data set. The first coding process focused on answering the research question of:

"How can general Emotional Literacy (EL) be taught to Adult Learners within an Aotearoa New Zealand Context?"

With the focus on this question, the first coding exercise entailed the DAW going through data and coding using a general educationalist lens across the SG Student Whānau (SGSW) and SG Tutor Whānau (SGTW) datasets.

Of interest was that the findings from this coding were very general and reflected the common strategies and techniques employed by teaching staff at SG overall. Subsequently,

while this coding was important to do and informed the subsequent coding processes, the findings were deemed by the DAW as too general and so only the subsequent themes have been included in detail in this section (with more detail on the coding process available in Appendix 1).

In the second coding exercise, while the same general coding process was followed, the DAW used a data set made up from three existing codes in the first coding process ('Teaching Techniques', 'Structure' and 'Content' codes) to answer the query:

"What were the elements that we (the Solomon Whānau) specifically enhanced and brought to the process of teaching EL as a subject?"

This coding process sought to further identify and refine specific teaching strategies and techniques that the Solomon Whānau (often unconsciously) specifically used to teach general EL to second chance Adult Learners within an Aotearoa context.

In the third coding process, the DAW went through data with an 'Emotions' lens to identify how the participants felt about and experienced the workshops. The guiding query for this process was:

"What was the participants' affective/emotional responses to the workshop process?"

This process was completed as the DAW felt that some emphasis necessarily needed to be put on the Participants' emotional experience given that the research was focusing on EL. The DAW sought to identify themes which reflected the participants emotional reactions to and experiences with the MAHU EL programme.

One additional note relates to the second and third coding processes. These were conducted by the DAW during the 2020 Level 4 Nationwide (Aotearoa New Zealand) lockdown response to COVID 19. Subsequently all coding, group discussion and theme generation was done virtually (predominantly using Facebook Messenger videocalls, telephone conferences, email conversations and photographs). Not unsurprisingly this

exponentially increased the time taken to complete the coding processes given the logistics required. However, the DAW recognised that this was a unique opportunity to experience 'virtual' Whakawhanaungatanga in practice and while difficult at times (with a few 'colourful' conversations), it was not insurmountable.

For ease of reading, the general coding process that was used for each of the three coding exercises has been set out below, with the findings from each coding round then being addressed individually.

4.6 General DAW Coding Process

The general coding process followed by the DAW is set out below and broadly follows the steps set out by Braun and Clarke (2006) for using Thematic Analysis. However, as Braun and Clarke (2019) later state, their 2006 paper conveyed suggestions and examples of their opinions of where to start when using Thematic Analysis. This was couched in the context of research being flexible, organic, and emergent and they subsequently go on to encourage researchers to own their own processes based on their own research goals (Braun, Clarke & Hayfield, 2019). Considering this, the DAW employed the following process as their bespoke version of what Braun and Clarke (2006) suggests is a valid and robust coding process.

1. Kiri, Judy, and Frank (the 'DAW') individually read through the relevant data set and noted down what they identified as general areas of relevance.
2. The DAW then met together and constructed a Pūmotomoto ('Mind Map') setting out in a cohesive and collective format the areas of relevance that they had all individually identified in the dataset. In this research context, the idea of a Pūmotomoto is one which is located within the overall concept of Te Maramataka (the Māori Lunar Calendar) and it was used as a way of organising information and/or as a memory tool. A Pūmotomoto uses keywords to trigger memory and

associated learning as well as to represent a concept or group of concepts and show how they relate to one another (Kaumātua Rereata Makiha, personal communication, 25 January 2019). This tool is similar to a Mind Map within research processes as discussed by Crowe and Sheppard (2011). The authors discussed how Mind Maps can be used at various stages of the research cycle to direct research in a way which allows for a more complete representation of data in simpler formats, and which may actually improve the robustness of research overall as "by examining data flows, raw data, and baseline data, patterns within the data may become apparent" (p. 1502). Braun and Clarke (2006) also refer to the benefits of using a thematic map or a mind map (p. 89) at this stage of the process.

3. The DAW then developed these 'relevant areas' into agreed (draft) codes to be used in the initial coding process. The lists of draft codes for each of the three coding processes are provided in Appendix 2.
4. The DAW then individually went through and coded the data set into the previously agreed draft codes. During this process, the validity of the draft codes was tested by each individual DAW member and any suggested amendments noted.
5. The DAW then met together and discussed any issues with the codes, if any codes should be amended and new ones added. The DAW then went through again collectively agreeing the final group of codes for the data set and then coded using these. The finalised list of codes for each of the three coding processes are provided in Appendix 3.
6. The DAW then met together again and organised the codes into Themes. All codes were set out, related codes grouped together, and these were then converted into overarching themes. In constructing the themes, the DAW were mindful of Braun and Clarke's (2006) approach to theme identification whereby a theme becomes important because they show patterns within data and capture "something important in relation to the overall research question" (p. 82). Braun and Clarke (2006) also discussed different ways of developing themes and as the DAW were using their

work as an overall guide for the process, they used one of these methods. This involved all codes being written on separate pieces of paper and then trialling different groupings, with a view to generating themes which best contributed to responding to the main coding focus.

7. The DAW then met once more (after taking some time individually to consider the draft themes) to confirm that the themes adequately represented the dataset and the coding focus. This process allowed the DAW to further discuss and amend themes if required. A final Pūmotomoto was created to represent pictorially the themes in relation to the codes and to allow the DAW one more opportunity to ensure they were satisfied with the themes and related codes in relation to the focus of the coding exercise.

A table summarising the results of the top three codes taken from across all the coding processes is set out in Table 4 for reference purposes.

Table 4

Comparison Showing Top Three Most Referenced Codes Generated from the Three Coding Processes Compared to Total Number of References Overall

Coding Number	Total Number of Codes Identified per process	Top Three Most Referenced Codes	Number of References by Code	Total Number of References Overall
Tuatahi (1) SGSW	25	Impact on Self	174	1577
Tuatahi (1) SGSW	25	Teaching Techniques	144	1577
Tuatahi (1) SGSW	25	Te Maramataka	124	1577
Tuatahi(1a) SGTW	23	Te Maramataka	71	772
Tuatahi (1b) SGTW	23	Western/Pākehā Theories of Emotion	69	772
Tuatahi (1c) SGTW	23	Teaching Techniques	68	772
Tuarua (2)	13	Structure to Alleviate fear, Anxiety and Uncertainty	207	1691
Tuarua (2)	13	Ability to access new and relevant learning and knowledge	206	1691
Tuarua (2)	13	Te Hononga – general sense of Connectivity including self-connection	190	1691
Tuatoru (3)	9	Feeling Connectivity to self, new knowledge, students and whānau	306	1726
Tuatoru (3)	9	Enjoyment, engagement and feeling comfortable with new knowledge, group sharing and Teaching Techniques	281	1726
Tuatoru (3)	9	Affirming, Confident and competent about understanding (new) knowledge	234	1726

As seen in Table Four, the top three codes in the SGSW coding process accounted for

approximately 28% of the overall references, while the top three codes in the SGTW coding process accounted for 27% of the overall references. This coding process used the data corpus (ie all of the data) and the DAW deemed that the results were not specific enough in answering the overall research question.

In coding Tuarua (2) which focussed on overall teaching techniques, the top three codes accounted for approximately 35% of the overall references. This coding used a specific data set from the data corpus.

The greatest number of references in an individual coding process were identified in Coding Tuatoru (3). In this coding, which examined the participant's affective response to the MAHU EL Programme Workshops, the three most referenced codes accounted for 47.5% (almost half) of the references overall. This coding process also used a specific data set from the data corpus.

While quantitative prevalence is not usually used as an indicator in thematic processes (Braun & Clarke, 2006) in this instance the obvious refining down of the three processes (whereby the codes became more and more salient in the respective data sets) seems to justify the three coding processes used to analyse the data corpus.

4.7 Coding Process Tuatahi (1) - How can General Emotional Literacy (EL) be Taught to Adult Learners within an Aotearoa context?

At the conclusion of the theme generation and definition stage of Coding Process Tuatahi (1), the DAW took an opportunity to kōrero (talk) about the themes that had been generated and how these related to the research question. Of interest at this stage (and as briefly discussed in the previous section) was the view of the DAW that (generally) the qualitative data collected (both SGTW and SGSW) supported and reinforced the general teaching processes and kaupapa (themes) that Frank and Judy had embedded throughout their tenure at SG and were what was used on a day-to-day basis by the organisation to teach all subjects at SG. Examples of these processes include: normalizing Māori ways of doing things and reflecting Māori values, catering to the individual needs of students, incorporating teaching techniques and content which are relevant to the learner, and partnership approaches to learning (Solomon & Solomon, 2008).

While these teaching processes and techniques have historically proven effective with the participants in relation to positive student engagement and outcomes at SG generally (Solomon & Solomon, 2008; Solomon, Solomon & Solomon, 2010; Zepke & Leach, 2010) there did not seem to be any innovative findings which indicated the most effective way(s) to specifically teach the subject of EL to Adult Learners within an Aotearoa context.

This kaupapa (topic) led to a lengthy discussion between the members of the DAW about the codes, the themes and the data set which resulted in the DAW agreeing that the findings from the first coding did not adequately address the research question specifically. While the first coding process allowed the analysis to be better refined overall, the data set from the first coding did not seem to show any discernible differentiation between how other subjects at SG were taught and how EL might best be taught.

This caused the DAW to relook at both the data set and the processes that were followed during the whole research journey including: breaking down the Whakawhanaungatanga method and examining this through the lens of our immediate whānau and the wider research whānau, and re-examining data that was collected to see if any may have been inadvertently missed during both data collection and data analysis stages. As a result of this process, the DAW came to two conclusions:

1. That they had not particularly highlighted or defined their own contribution (Solomon Whānau) to the research when analysing the data set. They had essentially glossed over their impact on the group dynamic. This included inadvertently omitting data which referred to:

   - their sharing of their own sensitive information within the group setting
   - the humour they included in all interactions
   - their relationships both within their own whānau and with the different groups that they were working with
   - the Tuakana/Teina (Older Sister/Younger Sister) related aspect of the teaching and learning between Judy and Kiri
   - how they had injected aspects of themselves into both the relatability and relevance of the subject matter
   - how they had ensured the Mana (prestige) of each participant was recognised, upheld and respected throughout the whole journey
   - how a 'trust' relationship was established, reinforced and embodied in the process of teaching and learning about a subject that can be seen as sensitive and off-limits in a traditional educational setting

2. That this lack of clarity in the findings from the first coding process meant that there necessarily needed to be an additional coding process completed which focussed on further refining and specifying the Solomon Whānau nuances that the DAW naturally

and unconsciously embedded throughout the EL workshops and which (it was hoped) would more clearly answer the main research question.

The DAW decided that it would be of benefit to the research overall to further investigate the previously identified codes ‘Teaching Techniques’, ‘Structure’ and ‘Content’ from the first coding process to more fully generate a satisfactory response to the overall research.

So, Coding Tuatahi (1) was deemed by the DAW as generally beneficial to the overall research findings but not specific enough to answer the research question satisfactorily. However, it was considered important to set out a condensed version of these findings given their influence on our overall research journey. Therefore, the themes identified during the process have been set out below for reference purposes (please see Appendix H for supporting detail).

Figure 1

Model of Main Themes from the SGTW and SGSW Coding Tuatahi (1)

As shown in Figure 1, five themes were evident. At an individual level it was important to focus on the individual learner and their personal outcomes, to target the programme appropriately. Equally important was the need to value cultural perspectives and acknowledge the wider implications to the sociocultural context of the learners.

Valuing the Importance of Cultural Perspectives

The DAW identified the theme of 'Valuing the Importance of Cultural Perspectives' as being of relevance when teaching general EL to adults within an Aotearoa context with data indicating that the students enjoyed the cultural elements of the programme and also

personalised the learning by relating information and new knowledge to their own cultural context.

Acknowledging the Wider Implications

This referred to references in the data set about how the information and knowledge that the participants were learning in the MAHU EL Programme related to them as individuals. Further, participants indicated that they were then connecting the learning in a wider sense to their own whānau, wider community and the environment. The DAW felt that the theme was important to highlight as it reflected the general excitement learners expressed about the impact they felt the programme could potentially have on a wider scale.

The participants are also representatives of their own whānau and wider community and as such expressed that they were looking for ways to support their own networks using their own Whakawhanaungatanga processes.

Focussing on Catering to the Profile of the Learners

The theme ‘Focusing on Catering to the Profile of the Learners’ was one the DAW felt required sub-themes due to the size of the kaupapa (subject). The emphasis was on the individual learner (this also included the Tutors themselves as learners) and what they got out of the programme. The codes associated with the overarching themes showed the Tutors’ focus on student engagement (and therefore their own engagement) with the programme, as well as highlighting the importance of the group sharing and new language knowledge. From there, the DAW felt that it was appropriate to further separate the codes into separate themes which broadly covered content and structure as they recognised that these are key components in any teaching session.

Recognising and Prioritising Student-Centred Outcomes, Implications and Development

The fourth theme of 'Recognising and Prioritising Student-Centred Outcomes, Implications and Development' relates to SGTW data where the emphasis was on the individual participant (this also included the Tutors themselves as learners) and what they got out of the programme. The DAW identified in SGTW data that Tutors were very keen to ensure that both themselves and their students actually got something relevant out of the MAHU EL Programme, both for their own sakes and for sharing with other people in their lives.

Targeted and Relevant Programme Development

Theme Tuatoru in the SGSW Data set was a substantial one based on the codes that the DAW allocated to it. The overall theme represented the importance of the MAHU EL programme being something that participants got tangible benefits out of, and which focused on teaching them in the ways that worked best for them. The DAW strongly felt that this required an overall theme in and of itself without any codes attached but under which sub-themes and related codes (mostly focused on the programme itself) were positioned.

Given the general nature of the themes identified in coding Tuatahi (1), the DAW took the position that more analysis was required to further pinpoint the differences between teaching a general subject and teaching the subject of emotional literacy (EL).
Subsequently, a second round of coding was conducted. The focus for this second round of coding was:

"What were the elements that we (the Solomon Whānau) specifically enhanced and brought to the process of teaching EL as a subject?"

4.8 Coding Process Tuarua (2) – What Were the Elements That We (the Solomon Whānau) Specifically Enhanced and Brought to the Process of Teaching EL as a subject?

Using a data set made up from the previously identified codes 'Teaching Techniques', 'Structure' and 'Content' from Coding Tuatahi (the first coding process), the DAW went through individually focussing on references that they felt reflected and highlighted specific techniques and processes for teaching EL to Adults Learners that had been overlooked during the first coding process. The DAW then collectively developed codes and completed the general coding process (please see Appendix I for the compiled draft codes and Appendix J for the list of confirmed codes).

As shown in Table 4, there were 13 Codes developed for this coding process. Of interest the codes with the highest references were 'Structure to Alleviate Fear, Anxiety and Uncertainty' (207 references which reflected these subjects), 'Ability to Access New and Relevant Learning and Access to Learning' (206) and 'Te Hononga' (190) (see Table 4). These numbers were not particularly surprising given the focus on refining specific teaching practices and techniques for teaching EL. The code 'Wicked Quotes' was used as a reference point for write up purposes and all data coded to this were also coded to other relevant codes.

In this coding process the SGTW and SGSW data sets were coded together as the DAW recognised that both groups were learners in this context.

The group then (virtually) created and agreed a Pūmotomoto to assist with conceptualising the data set. This Pūmotomoto can be seen in Figure 2.[7]

[7] While not common practice within academic writing, photographs of our Pūmotomoto have been included to give the reader a sense of how these tools were used and what they looked like during the analyses. Additionally, given that the Pūmotomoto concept being utilised in this manner is unique to this research process, it was deemed important to include.

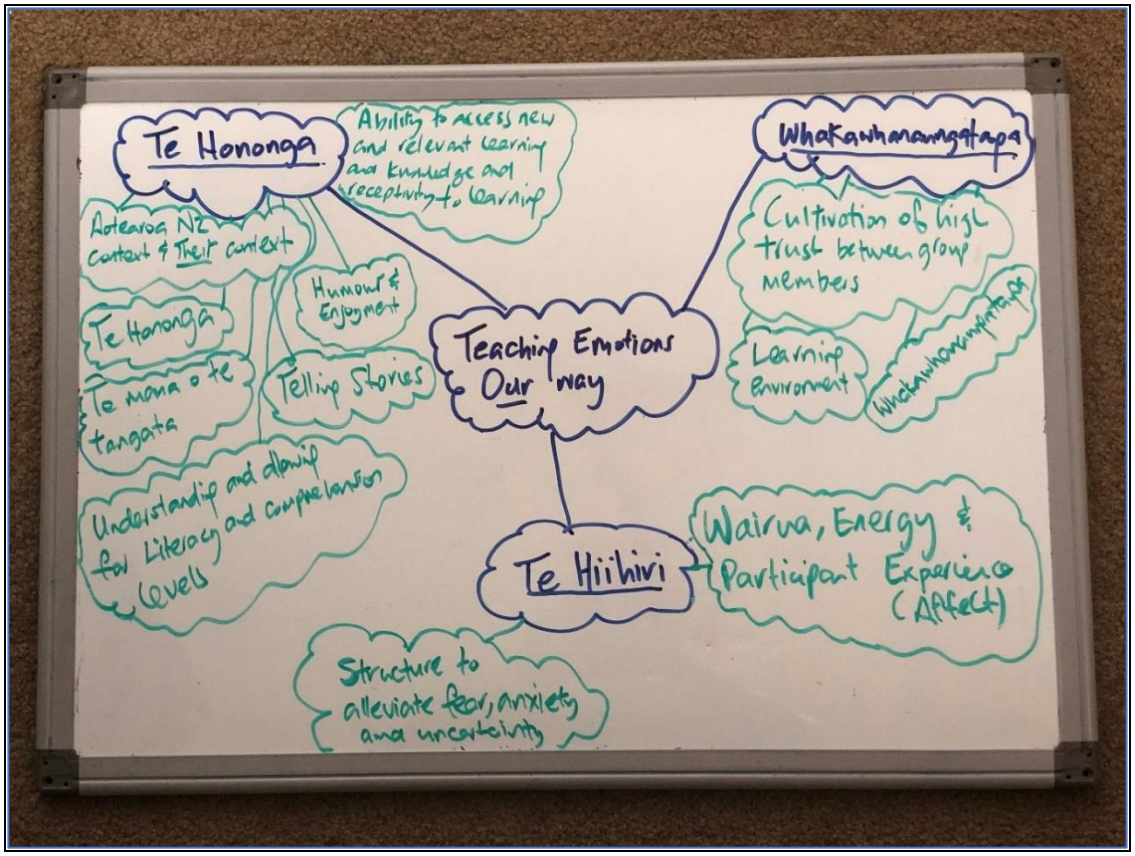

Figure 2

Pūmotomoto of Themes and Related Codes from Coding Tuarua (2)

The Pūmotomoto assisted the DAW to develop three themes from the codes. These were Te Hononga (Interconnectedness) which was focussed at an individual level, Whakawhanaungatanga (Familial type Relationships) which was focussed at a group level and Te Hiihiri (Energy) which was focussed at an environmental level.

The DAW members agreed that these three broader themes appropriately grouped the 13 codes and they also reflected the processes and techniques that the Solomon Whānau (both consciously and unconsciously) brought to teaching EL to adult students in an Aotearoa New Zealand context. The theme definitions and statements showing relevance to the coding query can be seen in Table 5.

Table 5

Consolidated Findings for Coding Process Tuarua (2)

Theme	No of Refs (Total)	Related Codes	Relevance to the Coding Question
Tuatahi (1) Te Hononga (Relates to the Individual) Defined as: Connectivity with self, with others and with the new knowledge. Connecting to the new knowledge and to others through humour, and processes that elevate enjoying the learning. Connecting to oneself, others and the environment.	883	- Ability to access new and relevant learning and knowledge and receptivity to learning - Aotearoa New Zealand Context & THEIR context - Humour and Enjoyment - Te Hononga - general sense of connectivity including self-connection - Te Mana o te tangata - Telling Stories - Understanding and allowing for Literacy and Comprehension Levels	Purposeful focus on identifying, emphasising, and ensuring connectivity throughout the workshop process
Theme Tuarua (2) Whakawhanaungatanga (Relates to the Group) Defined as: High trust and relationships cultivated through sharing, doing activities aimed at enabling people to feel comfortable and welcome, and fostering feelings of empowerment and inclusivity so that people feel able to contribute and participate freely and honestly in the group environment.	285	- Cultivation of High Trust between the group members including Tutors or Facilitators - Learning Environment - Whakawhanaungatanga	Establishment and continued development of trust and inclusivity; a feeling of 'whānau' throughout the workshop process
Te Hiihiri (Relates to the environment) Defined as: Creating an overall learning environment which encourages feeling comfortable, safe, calm, energised and connected. Similar to the feeling you get when you walk into a room and you think 'this energy feels good'.	369	- Wairua, Energy & Participant Experience (Affect) - Structure to alleviate fear, anxiety, and uncertainty	Striving to create and maintain a relaxed positive learning state

Theme Tuatahi (1) – Te Hononga

Theme Tuatahi (1) relates mostly to the data set at an individual level and highlights the references in the data set that reflects the Solomon Whānau's emphasis on establishing and maintaining connectivity (see Table 5). This includes supporting participants to identify their connection to their world and themselves (through intrapersonal/introspective focus), helping them to connect their existing knowledge to the new knowledge, encouraging them as individuals to make connections with others through telling stories, ensuring that each person involved with the workshop was treated well and treated each other well leading to positive connections and facilitating the process of the participants connecting new knowledge to significant people in their lives. One tangible technique that the Solomon Whānau did regularly to ensure connectivity in the MAHU EL programme workshops was to use gentle humour (often using examples from their own lives) to establish a sense of common ground between themselves and members of the group.

Strong connectivity is particularly relevant given the literacy and numeracy levels that the EL programme was targeted at. Another example of how this was done in a tangible way was the Solomon Whānau developing a working definition of EL targeted at the participant's comprehension levels. This meant that the participants could more easily identify with the definition, and so apply it both to themselves and their wider networks.

These types of targeted strategies reflect the Solomon Whānau efforts to embed new knowledge and concepts throughout interactions by focusing on establishing and maintaining connections and connectivity throughout the whole workshop and/or teaching process. This has illustrated to the DAW that Te Hononga (interconnection) was one of the most important elements used by the Solomon Whānau when teaching EL skills to Adult Learners.

Table 6

Examples of Participant Quotes coded under theme 'Te Hononga'

Theme	Participants Quotes Coded under the Theme
Te Hononga (Relates to the Individual)	"I've had recent stuff with my 16 year old where that situation happened and it just didn't go well so now thinking of that if I had distance myself from the situation, things might have been a lot different…" "I think it's relevant for our whānau, our families you can apply what you've learnt from here especially with the Matakite." "Really informative, really interesting, really engaging, really interactive!" "Presenting the information clearly, interesting content presented in an interesting way, making it fun, really liked the state change." "The strategies definitely um I think for my situation and my kids it's something we really all need to work on and I realise it comes from me….I'm the important one that they're learning their emotional intelligence from. So yeah…." "The Pākehā concept I sort of…but when you involve the Māori side of it, I can understand it a bit more."

Theme Tuarua (2) – Whakawhanaungatanga

Returning to Table 5, Theme Tuarua (2) relates to the group focus and the deliberately fostered feeling of the group being a whānau (family), moving forward with their learning together. The different uses and interpretations of the term Whakawhanaungatanga are based on te Horopaki (the context) and the lens being used (Frank Solomon, personal communication, 30 March 2020). For example, in this research it has been used as both an overall research method as well as an individual code within this coding process. The DAW believed that as a theme, the concept encapsulated so much more than the individual code allowed for, and so the theme was named accordingly.

The theme captures the focus that the DAW had on establishing and encouraging trust at a group level, for example Kiri and Judy both used techniques and processes which encouraged their acceptance as Facilitators into existing whānau structures. Examples of these included: using humorous anecdotes about their own parenting 'fails', being very honest about aspects of the brain anatomy that they didn't understand; and sharing stories about the difficulty of emotions-focussed conversations within their own whānau. Establishing and encouraging trust was an important element in facilitating the MAHU EL programme workshops successfully.

Fostering Whakawhanaungatanga in this context involved everyone feeling supported and comfortable to speak their own truth so that (potentially) difficult or uncomfortable subjects (which EL can sometimes be seen as) were able to be discussed openly and freely without people feeling defensive or embarrassed as that is the type of behaviour that reflects affirmative healthy whānau relationships.

Following on from this and as part of fostering Whakawhanaungatanga, it was essential that other normal whānau practices (such as sharing kai/food) were modelled to ensure a safe and comfortable (learning) environment. So, the Solomon Whānau focussed on ensuring people felt physically comfortable throughout the workshops (there was a lot of opening and closing of windows and state changes to get people's energy moving) and the Solomon Whānau also provided kai (food) as again that is a common cultural practice for making people feel welcome and connected (see Table 7 for participant quotes from the data set relating to the theme 'Whakawhanaungatanga').

Table 7

Examples of Participant Quotes coded under theme 'Whakawhanaungatanga'

Theme	Quotes from the Participants Coded under the Theme
Whakawhanaungatanga (Relates to the Group)	Participant 1 – "But how we ah how you talked about it today I didn't think it was put in that kind of way…" Participant 2 – "Put it into parts and different ways…." Participant 1 – "Like one step then the second step…." Participant 2 – "…and levels…." "Whanaungatanga, welcoming, loving, feeding us..." "I like the way that you let us participate…" "It is a big thing and you don't want to scare people off because it is a big thing." "I guess that's given us a good real grounding to take forward – it's definitely something that I would take forward."

Theme Tuatoru (3) – Te Hiihiri

Returning to Table 5 for the final time, the third theme was focussed on the workshop environment and how strategies and techniques relating to this were reflected in the data set. The DAW titled this theme 'Te Hiihiri', a Maramataka term which is defined as "energy, the idea that everything has an energy or the spark that creates life, or the energy of this spark" (Kaumātua Rereata Makiha, personal communication, 25 January 2019).

Within Te Horopaki (context) of this work, this theme can be seen reflected in the ways that the Solomon Whānau emphasised fostering energy within the workshops that would support the learners to learn while discouraging those things that could potentially create stress or anxiety.

The concept of Te Hiihiri was taught within the EL programme content as relating to both the energetic and individualised 'charge' that emotions have (Brackett, 2019) as well as how this related to the larger environmental concept of energy within Te Maramataka. This relates to the external energy the moon exerts over everything on the planet and which our Tīpuna (forebears) learnt about and effectively harnessed for many different purposes. The concept

of Te Hiihiri in this research context illustrates how Mātauranga Māori can be included in an Adult Learning environment to support learning, as well as to create that elusive 'feel good' feeling/energy (see Table 8 for participant quotes from the data set which support the theme 'Te Hihiri).

Table 8

Examples of Participant Quotes coded under theme 'Te Hihiri'

Theme	Participants Quotes Coded under the Theme
Te Hiihiri (Relates to the environment)	"Yes, I really enjoyed the journey and I just felt so comfortable throughout the whole programme that it was easy to take in and absorb it so thank you Kiri, thank you Judy." "I love the 'what you're going to get out of it' displayed, the visuals, so that everyone knows where they're up to and what's going on." "…you said it's not an anger management sort of course and just recognising the different range of emotions that we have and how we can bend our energy to those emotions was really interesting." "Watching how much energy surrounding some feelings - trying to reduce stress…." "I now reflect back on my classes and guarantee that was probably a low energy day…"

Encouraging a relaxed learning state supported participants being more receptive to learning and more able to understand and retain new knowledge as they were learning in an environment which promoted a relaxed sense of alertness. Judy Solomon is a proponent of Accelerated Learning Techniques and Learning Styles and elements of these techniques were embedded throughout the curriculum. In using these techniques, the Solomon Whānau attempted to create a relaxed positive learning environment which supported the participants to be in a state more conducive to learning as "when we like and respect those around us, we are naturally in safer, more positive states" (Jensen, 2013, p. 40).

At the conclusion of the theming process, the DAW agreed this process had highlighted that when teaching EL to Adult Students within an Aotearoa context, the original processes and techniques highlighted in the first coding process necessarily required supercharging – there needed to be more emphasis placed on fostering and encouraging Te Hononga and Whakawhanaungatanga and recognising and utilising Te Hihiri. It was important to be a tangata toa (a champion), a superuser who is adept and an expert in the knowledge, skills and techniques because of the subject being taught. Emotional Literacy as a subject is subjective, highly individualised and (for some Adult Learners) daunting, so to teach it successfully, normal Solomon Whānau teaching processes and techniques necessarily needed to kia whakakanui ake te Hiihiri e ngā Kaiako (be amplified through the energy of the teachers). The findings from this round of coding are presented in Figure 3.

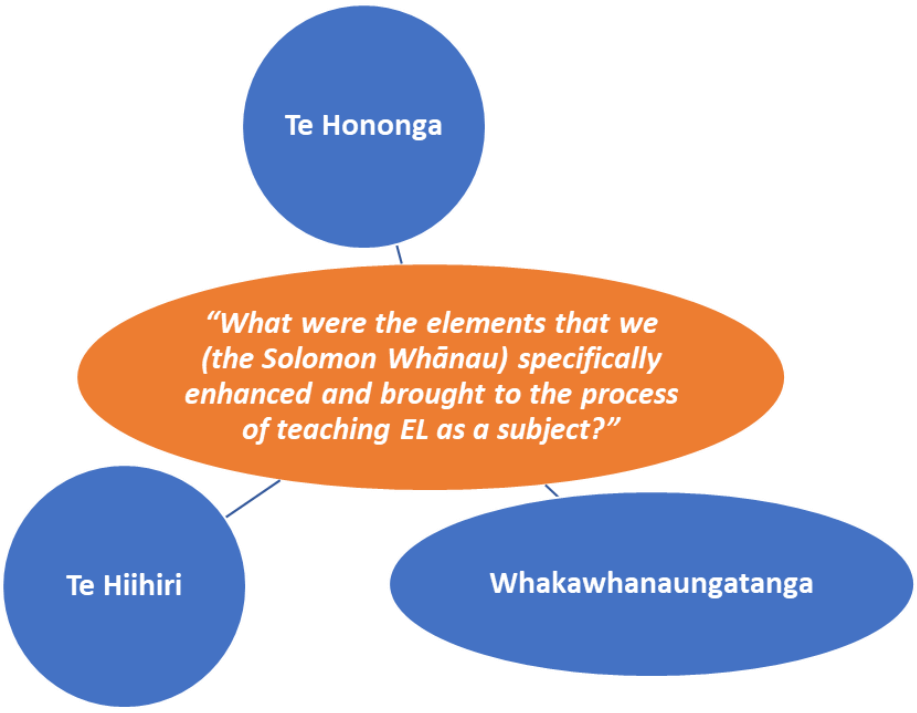

Figure 3

Model of the Main Themes from Coding Tuarua (2)

At the conclusion of this second coding process, the DAW felt that the main research question had been addressed as well as it could be with the available data set. However,

they also felt that there was one more coding process required to fully round out the data analyses process focusing on how the participants felt about the MAHU EL programme.

4.9 Coding Process Tuatoru (3) - What Were the Participant's Affective/Emotional Responses to the Workshop Process?

The DAW decided that it would add depth to the overall research to go through a final time using an 'emotions' lens/focus. During this coding process the DAW were guided by the following query:

What were the participant's Affective/Emotional responses to the workshop process?

Based on this query, the DAW sought references in the relevant data set which; identified the participants affective responses to the programme, illustrated how the participants defined their workshop experience, reflected on what parts of the process (including content) most resonated with them; explored how participants expressed this, and looked for references in the data set which encapsulated the participants overall affective (feeling) response to the learning.

The general coding process followed the previously described format and at the conclusion of the coding process, the DAW initially agreed to nine draft codes (please see Appendix K) which were then finalised (please see Appendix L).

Returning back to Table 4, the codes with the highest frequencies in this coding process were; 'Feeling connectivity to self, new knowledge, students and whānau' (306 references), 'Enjoyment, engagement and feeling comfortable with new knowledge, group sharing and teaching techniques' (281 references), and 'Affirming, confident and competent about understanding (new) knowledge' (234 references). It is of interest that the top three codes all contained higher energy emotional concepts and also contained elements which echoed the three themes (Te Hononga, Whakawhanaungatanga and Te Hiihiri) identified during the second coding process.

These codes were then configured into groups which the DAW considered were the overall

themes from the coding process. A Pūmotomoto was developed to illustrate the codes and themes. This can be seen in Figure 4.

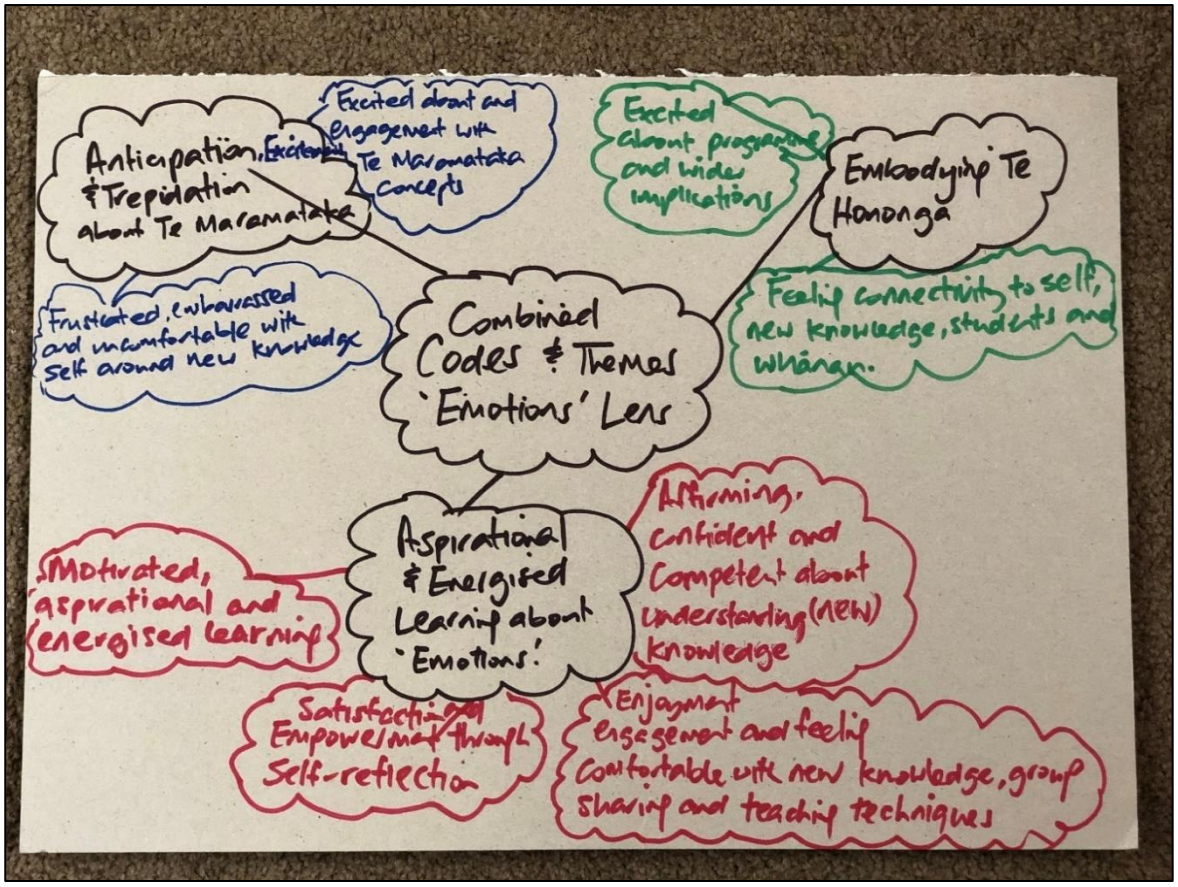

Figure 4

Pūmotomoto of Themes and Related Codes from Coding Tuatoru (3)

The DAW identified three main themes during this final coding process. These can be seen in Table 9 along with the relevant codes and the theme definitions.

Table 9

Consolidated Findings Relating to the Participants' Affective Experience During MAHU EL Programme Workshops

Theme	No of Refs (Total)	Related Codes	Relevance to the Question
Tuatahi (1) Aspirational & Energised Learning about 'Emotions' Defined as: This theme reflects the participants' feedback about their overall experience with the programme and illustrates how they defined their experiences using emotions vocabulary.	867	- Affirming, confident and competent about understanding (new) knowledge - Enjoyment, engagement and feeling comfortable with new knowledge, group sharing and teaching techniques - Empowerment and satisfaction through self-reflection - Motivated, aspirational and energised learning	Participant reflections indicate high energy, engagement and a focus on understanding and managing one's self and whānau
Theme Tuarua (2) Embodying Te Hononga Defined as: High trust and relationships cultivated through sharing, doing activities aimed at enabling people to feel comfortable and welcome, and fostering feelings of empowerment and inclusivity so that people feel able to contribute and participate freely and honestly in the group environment.	489	- Feeling connectivity to self, new knowledge, students and whānau - Excited about programme and wider implications	Heightened sense of connection and energy around the learning of emotions and how this relates to their lives
Anticipation, Excitement & Trepidation about Te Maramataka Defined as: This theme reflects the participants' feelings about learning (specifically) about Te Maramataka. From the DAW's perspective, Te Maramataka was the most discussed 'new learning' by all participants	142	- Excited about and engagement with Te Maramataka concepts - Frustrated, embarrassed, and uncomfortable with self around new knowledge	High energy and engagement associated with learning about Te Maramataka concepts and how they work with their own emotions

As can be seen from Table 9, all identified codes and themes had an Emotion 'feel', and

Emotion type words and concepts were used in both the coding and theming process. Examples of participants' feedback (individual datum) that fell under each of the three main themes in Table 9, are presented in Tables 10 - 12 and are discussed sequentially below.

Theme Tuatahi (1) – Aspirational & Energised Learning about 'Emotions

Theme Tuatahi (1) shows the overall 'brightness' and excitement that the DAW identified as part of this coding process when the participants discussed their experiences with the MAHU EL programme workshops, the programme content and the process of working together (see Table 10).

Table 10

Examples of Participant Quotes Coded under theme 'Aspirational and Energised Learning About Emotions'

Theme	Participant Quotes Coded under the Theme
Aspirational & Energised Learning about 'Emotions'	"All of it - I want it!" "Pūmotomoto - great to do and easy to do and loved the sharing…" "Loved the activities and the group sharing, all great, simple but clear. Loved the Māori concepts etc. Great to have the references so I can research more myself if I wish." "Energy line - loved that for understanding." "Emotion regulation information was awesome - thinking about what we do and what we can do to deal with our emotions." "Um it was awesome…rawe… really liked it very informative." "Everything about it just inspires me more to go learn Te Reo Māori and balance it up into this type of learning." "I'd like to do more learning around that topic to understand me, my energy, how to apply it to my family."

As seen in Table 10, the DAW identified this theme based on the language that the participants used, the general feedback about the programme content and the overall high energy (Brackett, 2019) words that participants used to describe their experience. Given that the DAW had developed the MAHU EL programme workshops to specifically cater to the general comprehension and literacy level of the participants, Theme Tuatahi would seem to suggest that this had been successful.

Theme Tuarua (2) – Embodying Te Hononga

Theme Tuarua (2) captured the participants references to feelings of connection (see Table 11).

Table 11

Examples of Participant Quotes Coded Under Theme 'Embodying Te Hononga'

Theme	Participant Quotes Coded under the Theme
Embodying Te Hononga	"I use some techniques without knowing what they were or that I was even doing it." "Relate some of the activities to what I do and thought 'ah that makes sense'." "Music - emotions - all connect together." "And I think that this whole area is really important because it's about the realities of life – the things that you can't see and touch which effect everybody and how they function and enjoy life." "When we have groups discussions there is a lot of gold that gets thrown out into the kōrero, and I love those moments, those sharing and having discussions so…." "Even on a personal level, just finding some of the names for things that you do, the more you know yourself, the better you will be for other people." "I really liked the part about the waka circling 'cause I can relate that to myself like through this year you know kind circling and now I'm happy where I am cause I think I know what I want to do for next year so I can relate to that…" "I do appreciate that it's got a Māori base in a way because we are all interconnected yeah I really appreciate that aspect as well you know."

As shown in Table 11, there were numbers of references to the participants' connecting the knowledge to themselves and their respective whānau, connecting to the group through group work and connecting their existing knowledge to new knowledge. The high energy vocabulary in the participants' feedback was also noticeable – references to enjoying the group work and other high energy responses (for example use of the words love, rawe - excellent, awesome) all contributed to an overall sense of connection.

As part of the MAHU EL programme development overall, the DAW had made a conscious effort to ensure that the workshops created a sense of Te Hononga (connectedness) at a group level. Te Hononga was established, nurtured and supported throughout the workshop delivery so this theme would also seem to reflect some success with that goal.

Theme Tuatoru (3) – Anticipation, Excitement & Trepidation about Te Maramataka

Theme Tuatoru (3) focussed on the participants' emotional responses to learning about Te Maramataka concepts (see Table 12). Across all three coding processes, Te Maramataka was the most referenced 'new' knowledge concept. Of note here was that the concept of Self-Distancing (Kross & Ayduk, 2017) seemed to be the more preferred Pākehā ER concept for the MAHU EL Programme participants. For example, in Coding Tuatahi, it was referenced in the SGSW and the SGTW data sets 21 times, while Ideal Affect (Tsai, 2013) was only referenced twice.

Table 12

Examples of Participant Quotes Coded Under theme 'Excitement and Trepidation About Te Maramataka'

Theme	Participant Quotes Coded under the Theme
Anticipation, Excitement & Trepidation about Te Maramataka	"Te Maramataka is awesome!" "I knew a little bit about the phases of the moon and now it makes more sense in my head." "I want more understanding and awareness!" "Te Maramataka was awesome in terms of looking at how to plan things taking emotions into account." "Enjoyed it all. Love the moon wheel and supporting chart." "I also loved Maramataka – there are things in our family that we do that link and connect me to that, and I have a better understanding of how and why it's happened." "The other thing I wanted to share was that I can't sell it unless I own it. I really wouldn't mind sitting in on the catch-up session to go over it again." "...when it comes to Maramataka I would have to go and do more reading to feel confident enough to inform students about that. I feel a little frustrated that I don't feel like I've got it!" "…oh my god I've got so much more to learn!" "For myself personally I would like to do a little bit more education on this and research for myself…" "I lost all that intelligence from my grandparents our language, our knowing of family, the whānau…."

As part of this coding process, the DAW identified two types of responses which contributed to this theme and which were diametrically opposed (see Table 12).

This theme encapsulated high energy Emotions like excitement and anticipation, but also other responses which indicated feelings of frustration and embarrassment about not knowing enough and wanting to know more. The second group of feelings were akin to that of Whakamā (shame, embarrassment) which the participants expressed in terms of feeling

like they did not know enough and did not want to get it wrong, even though the workshops had been written from the perspective that they would not have any prior knowledge about Te Maramataka.

Across the participant responses coded to this theme, the DAW saw a pattern which illustrated an internal dissonance where participants indicated they wanted more knowledge about Te Maramataka but conversely seemed to feel embarrassed that they did not know enough already.

The three themes from this round of coding are presented in Figure 5.

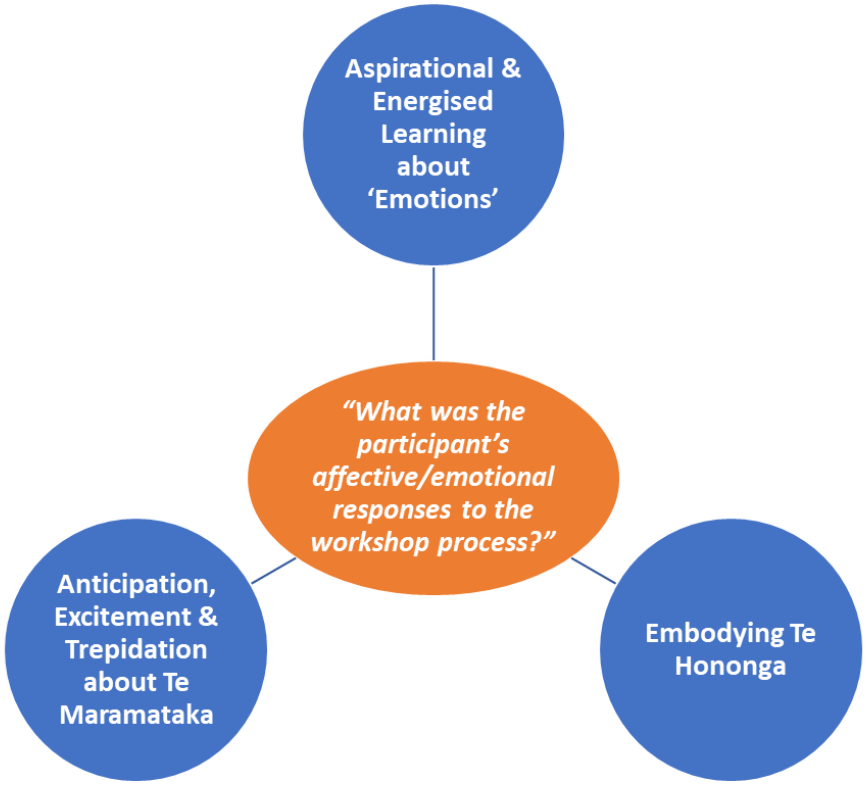

Figure 5

Model of Themes from Coding Tuatoru (3)

Figure 5 shows how the third coding process illustrated to the DAW how the participants felt about their MAHU EL Programme workshop experience. The themes developed reflect the

overall energy, connectedness, and enjoyment that the participants' and both Kiri and Judy also felt as part of the research whānau. These findings confirmed for the DAW that teaching EL to Adult Learners who might not otherwise be exposed to this type of knowledge or learning was worthwhile, beneficial and above all (mostly) enjoyable for all involved.

In summary, the qualitative data shows that teaching EL to Adult Learners in an Aotearoa context is complex and multi-layered. It requires a number of specialist foci including:

- a focus on the individual learner and an acknowledgement of the sociocultural context and environment in which they exist
- an understanding of how the environment impacts on learning processes
- introduction of relevant and targeted knowledge, and
- appreciating how this learning impacts on not only the learner themselves but also on their wider whānau and community.

4.10 Quantitative Data

There was minimal quantitative data collected given the size of the research whānau and these were collected from the Tutor groups (SGTW) participants only. It consisted of a series of self-ranking scales from the beginning of workshop one, the end of workshop two and the end of workshop four as well as two closed-ended questions in the workshop questionnaire template.

The purpose of the Rating Scale was twofold. From a teaching perspective it was used to contextualise the first workshop for participants and bring them into the 'head space' of Emotions. Secondly, it was an attempt to baseline the Tutor's existing knowledge base to try and observe (in an admittedly rudimentary way) if the workshops had any impact on that baseline. The relevant data set from the rating scales from each of the workshops was collated (given that individuals were not required to identify themselves as part of the data

collection process) and an overall score given for each workshop. The findings from the two workshop groups are shown in Figure 6 and Figure 7.

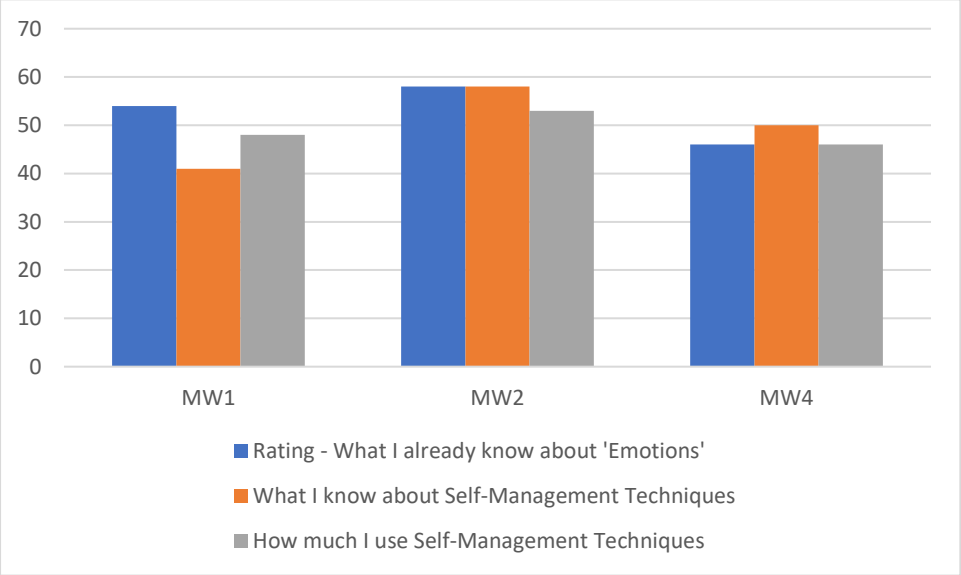

Figure 6

Manurewa SG Tutors' Self-Rating Scales

The Manurewa Tutor Whānau (MTW) indicated that their knowledge of the subject of Emotions increased from workshop one to the end of workshop three and it then decreased by the end of workshop four (see Figure 6).

Their self-reported knowledge of self-management techniques also increased from workshop one to the end of workshop three after which it decreased at the end of workshop four.

Although there were no specific details recorded about individual self-management techniques, each individual did develop a Pūmotomoto entitled 'My Self-Regulation Techniques' as a resource for themselves going forward. These contained details of the participants' existing self-management techniques (including details around self-care strategies) as well as those concepts and techniques they learned during the different MAHU EL Programme workshops. The Pūmotomoto was initially created by participants during Workshop 2 and then added to as part of an exercise in Workshop 3.

Participants' use of self-management techniques also increased from workshop one to the end of workshop three after which time it decreased at the end of workshop four.

These findings are of note given that the expectation was that data would show an increase in each area as the MTW participants completed the series of MAHU EL programme workshops. One possible explanation for the findings could be that the workshop rollout was done over a lengthy period (workshop one and two were completed in February 2019 while workshops three and four were completed in April 2019). This may have led to participants forgetting previous learning and/or external factors (such as workload and/or pastoral care issues) may have also impacted on responses. Alternatively, it may have been a case of the more someone knows about a subject, the more people realise what they do not know (Wang, 2016, p. 309) as anecdotally this concept came up a number of times during the MAHU EL programme workshop process (mostly during the anecdotal self-reporting), and so the rating scales may reflect this attitude.

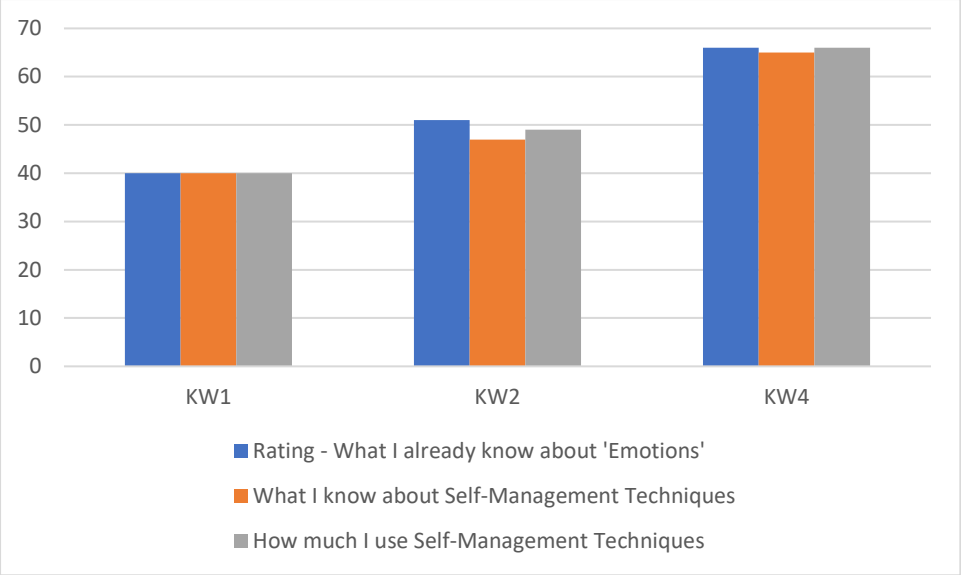

Figure 7

Kaikohe SG Tutors' Self-Rating Scales

The second group, the Kaikohe Tutor Whānau (KTW) indicated that their existing knowledge of Emotions increased from the beginning of the workshops to the end of workshop four (see Figure 7).

They also indicated that their knowledge of self-management techniques increased over the workshop cycle, as did how much they used self-management techniques.

These findings are much more aligned with what the Lead Researcher expected they would be. Each response trends upwards across the workshop rollouts and each of the three areas. The Kaikohe rollout was done over the space of two days (workshops one and two on day one, and workshops three and four on day two) with one day in between. The combined scores across all three areas increased markedly from the beginning of the workshop one to the end of workshop four which indicates that there was a lot of new learning occurring.

This difference in workshop timings may account for the differences in the findings between

the two groups. Alternatively, it may also be that the individual Tutors' previous experiences and knowledge about the subject account for the differences between the groups.

The two closed ended questions in the Workshop Questionnaires were:

- **Did you learn anything in today's session that was useful?**
- **Would you use any of these strategies or information you have learned in this programme, in your daily life?**

Although the Workshop Questionnaire had an option indicating 'No' for both questions (and space on the form for justifying this response if required), none of the respondents selected this option across any of the workshop questionnaire responses. Subsequently only the 'Yes' and 'Somethings' responses have been reported.

The MTW responses to the two closed ended questions from the Workshop Questionnaire can be seen in Figure 8.

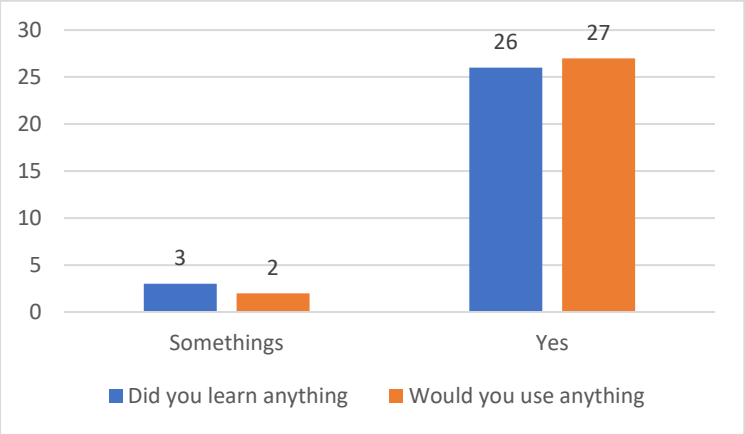

Figure 8

SG Manurewa Tutors' Closed Ended Question Responses

The MTW responses indicated that respondents got something out of the workshops with most respondents strongly indicating that they learnt new knowledge (see Figure 8). The

group also indicated that they would use some of the knowledge in their everyday lives, with most responses strongly indicating this was the case.

The responses from the participants about what specific knowledge they would use varied across the responses, but most responses aligned with the individual workshop topics that had been taught and which the questionnaire was covering. In hindsight, it would have been beneficial to ask the participants to complete a programme evaluation form covering all four workshops so that specific elements could be identified as being of more relevance to the participants which would have allowed for enhanced programme development.

The KTW responses to the two closed-ended questions from the workshop questionnaires can be seen in Figure 9.

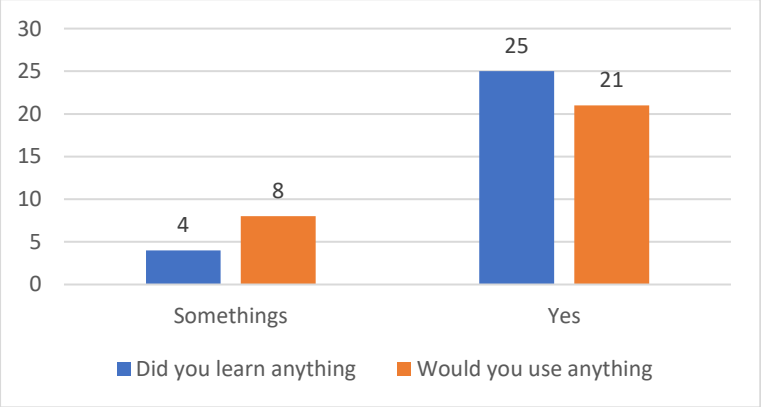

Figure 9

SG Kaikohe Tutors' Close Ended Question Responses

The KTW had similar responses to the MTW responses with all respondents indicating that they got something out of the workshops (see Figure 9). Again, the responses confirmed the relevance of the information, with all responses being positive when asked if they would use the information in their everyday lives. Like the MTW responses, the KTW responses about specific techniques that they would use reflected the information that the specific workshop

being evaluated had covered.

The quantitative data were collected in an attempt to baseline participants' previous experiences with EL and also to observe any self-reported changes in the SG Tutor participants' overall Emotions knowledge after attending MAHU EL Programme workshops one through four. While not statistically significant (and statistical significance was never the aim of the quantitative data collection), findings from this analysis does suggest that attending the workshops was of some benefit to the participants, and that the information they learnt was relevant and accessible as they all indicated varying degrees of positiveness about using the information in their everyday lives.

From the Lead Researcher's persepctive, these are encouraging findings. The purpose of the MAHU EL programme was to teach people meaningful EL information and these responses indicate that this occurred. These findings imply that the MAHU EL Programme can be used to teach meaningful EL information to Adult Learners in an Aotearoa context. This could be something that future research might follow up longitudinally.

Summary

Overall, the data analyses would seem to indicate that the MAHU EL programme was (generally) of benefit to the participants and that they enjoyed the four workshops.

Interestingly there was an overall lack of negative feedback from the MAHU EL programme participants. The Lead Researcher was open to all feedback and (given her previous experience with both SG staff and students) was in fact expecting some negative comments, but this did not seem to eventuate. There could be a number of reasons for this including:

- the SG focus on positivity overall

- the fact that the MAHU EL programme facilitators were previous SG employees and the MAHU EL programme participants may have felt obliged to couch their feedback in ways which they felt were more respectful
- and/or the fact that the MAHU EL programme was being created for the benefit of SG and so they felt it might not be appropriate to critique it

However, all but one of the student participants chose to participate in the feedback process (and she happily participated in the EL workshop), and all the Tutors seemed very comfortable discussing and debating concepts and theories. While unusual, questioning a lack of negative feedback would seem to be embedded in a deficit focussed Pākehā approach and so while acknowledged here, this does not impact on the overall findings in a substantive way.

So, our main findings highlighted:

1. The importance of the group context when learning about EL. The findings emphasised how important the concept of Te Hononga (interconnectedness) was at all levels - from the individual participant level (where there were connections occurring between participants' existing knowledge and the new knowledge), to connections to and within the group, as well as the wider connections participants made between the knowledge they learned and how this might impact on both their own whānau (Whakawhanaungatanga) and wider community.
2. The importance of feeling comfortable and included, whereby both the physical environment and the 'feeling' of the workshops (Te Hihiri) was inclusive and welcoming, participants were set up as the experts about their own emotion world knowledge and there were no wrong answers or silly questions.
3. The importance of relevant and interesting knowledge being transmitted. Participants were interested in EL knowledge that they could relate to and that they felt kinship with. Further, they appreciated that Te Maramataka concepts particularly were unique to their context - they could see the benefit in knowing about them, they could

utilise them for themselves, as well as pass this highly contextualised information on to others as a taonga (treasure).

While there were other findings and themes throughout the data analyses, these are the main findings which will form the basis of our discussion in the next Wāhanga. These three main findings enable the Lead Researcher to address, in an informed way, the main research question and so contribute to related teaching and learning pedagogy in the field of Emotions and second chance Adult Learners within an Aotearoa context.

Wāhanga Tuarima (5) - Discussion

Introduction

The aim of this research was to investigate how Emotional Literacy (EL) might be taught to Adult Learners within an Aotearoa context using Participatory Action Research (PAR) methodology and a Whakawhanaungatanga (Bishop, 1995) method.

The Whakawhanaungatanga method used is one which is anchored within a Kaupapa Māori (KM) approach, where research is done for the benefit of the Research Whānau (family) and, in this instance, the method offered a fluid and non-linear approach. Our research process did not start with data collection nor did it focus solely on the findings of data analyses. To do this would be to use a Pākehā lens solely, which compartmentalises the research into digestible sections, neatly labelled and fixed within boundaries which do not allow for much flexibility or deviation from the (Colonised) norm.

The method demanded that the research take on a life of its own insomuch as it was flexible, the process took as much time as it needed, it was not neatly laid out in a linear timeline and the findings encompassed the whole research journey in ever decreasing spirals (Bishop, 1995). As previously considered, Dae Joong Kang (2007) believes that learning is “a lifelong pursuit embedded in everyday life experience” (p. 205). To support this overall lifelong journey analogy, he discussed how Adult Learning research should be considered as having Rhizome characteristics whereby the learner is constantly seeking connection to the knowledge in multiple directions rather than in one way which excludes all others (Dae Joong Kang, 2007). The Lead Researcher would also suggest that one learning on this haerenga has been that the concept of Te Hononga threaded throughout this research journey is also a useful description of life-long learning as viewed through a Māori world view lens.

A related learning for the Lead Researcher has also been developing an understanding of how the concepts of Rhizoactivity, Tohu and Te Hononga converge and interact together. The resulting construction can serve as both a pictorial representation of our Adult Learning process, and a metaphor for our overall research journey. Figure 10 presents this dual-purpose construction pictorially.

Figure 10

A Pictorial Representation of the Convergence of the Rhizoactive, Tohu and Te Hononga Concepts Using a Whakawhanaungatanga Method
(Adapted from Dae Joong Kang, 2007 & Russell Bishop, 1995)

As an Adult Learning Process, there are Rhizomes or Tohu (in white and acting as guidance

or signs) on each of the spirals, connecting and opening up the research and the participants to new knowledge and infinite potential (Bishop, 1995; Dae Joong Kang, 2007).

As a metaphor for our shared research journey, Figure 10 also illustrates how we set off with a broad remit (spiralling downwards), encompassing different knowledge, concepts, ideas and whakapapa. This narrowed the closer we got to the end of our research journey. The Rhizomes (in white) are Tohu (signs) representing knowledge and knowledge seeking. The participants used these to make and/or seek further connections – a notion which embodies the point of exploratory (or 'how' focussed) research.

In this image (Figure 10), both our research and our research whānau are perceived as continually seeking Te Hononga (the connection) between what they knew, what they now know and what they have yet to learn about the subject of Emotions. Some Tohu are connected to the research process, others are connected to the individual learners, some to the Lead Researcher and still others to whānau and the wider community. There are also new Tohu emerging, with all members of the research whānau responsible for connecting with these or not – they are in charge of navigating their own learning experience.

Using a Māori worldview lens with the image in Figure 10 has enabled the Lead Researcher to interpret it in two separate yet valid ways based on Te Horopaki (the context) of the discussion. This is typical of a Māori approach generally, where concepts can fulfil more than one purpose, can be fluid and flexible and can be applied across a number of different contexts and settings (Kaumātua Rereata Makiha, personal communication, 25 January 2019).

Given Te Hononga of the Adult Learning process generally, findings and conclusions from throughout the overall research process will be threaded through the discussion. Mitchell (2008) referred to the research process as a journey. This is how we have positioned this

research and that is how we have arranged this section to allow for a richer experience overall and to reflect and honour Te Hononga of everybody and everything involved.

Te Hononga of the findings extrapolated from our data analyses illustrated the complexities involved with teaching EL to second chance Adult Learners.

Our research journey and subsequent findings have highlighted four main areas which form the basis of the discussion in this Wāhanga. The original research question was:

How can general Emotional Literacy (EL) be taught to Adult Learners within an Aotearoa New Zealand context?

Our Findings:

1. **Importance of Sociocultural Programme Design**
2. **Make it relevant**
3. **Make it Inclusive**
4. **Make it ours**

So, the first section of this Wāhanga examines the Māhunga Ake – Heads Up (MAHU) Emotional Literacy (EL) Programme design at a structural level and sets out the main findings relevant to programme design that were highlighted as part of the findings from the three coding processes.

The next three sections then explore each of the areas of ‘make it relevant’, ‘make it inclusive’ and ‘make it ours’ in relation to the three different components within the overall research question of: Adult Learners; Emotions research generally and Emotional Literacy (EL); and contextualising the findings within Aotearoa by using a Māori world view perspective. These three sections directly address the ‘how’ element of the main research question.

Me haere tonu tātou – Let us keep going.

5.1 Importance of Sociocultural Programme Design

The research findings clearly showed that participants appreciated the way that the MAHU EL programme was designed and rolled out as it reflected their Sociocultural context.

When designing the programme, the Lead Researcher aligned all processes with the concepts included in the research framework, including Kaupapa Māori theory (Smith, 2012), universal Māori Values (Mead, 2016) and the Organisational Values espoused by Solomon Group (SG) – particularly given that this way of working was familiar to the participants, the Lead Researcher, and the Research Assistants.

The research findings overall support the use of this framework specifically and the importance of incorporating a Māori world view generally when looking at how best to teach EL to Adult learners (specifically SG learners) in an Aotearoa context. The findings reflect the participants' positive experiences with processes and practices that utilise universal (Māori) values. Macfarlane, Glynn, Grace, Penetito and Bateman (2008) discuss the application of universal Māori values such as Rangatiratanga (being responsible for one's own learning) and Whaiwāhitanga (inclusion) as being best placed to provide a comprehensive framework for "human development and education in this country" (p. 123). Mead (2019) also discussed how the concepts of Tika (correctness) and Pono (genuineness) are required when asserting a Māori world view and working alongside others. The research findings supported the emphasis placed on locating the research and all processes within a Māori axiological space and re-confirmed the universality of these concepts overall.

The formal elements of the current research were conducted in the context of a PhD project falling within the boundaries of academia. For the current research to be considered meaningful and worthy within academic circles, the MAHU EL Programme also had to

include relevant (robust and significant) Pākehā theories. The findings indicated that the participants appreciated being exposed to this content. One reason for this could be that this way of teaching (ie using predominantly Pākehā models and theories) is the accepted norm within mainstream education facilities in Aotearoa generally and the model with which the research participants have the most experience.

The current research approximates (from a Pākehā perspective) a Sociocultural approach (John-Steiner, Scribner, Souberman & Cole, 1978; Macfarlane, 2015) as the participants were encouraged to bring their own ways of knowing and doing with them on their EL journey. This also aligns with the understanding of Te Hononga / Tohu / Rhizoactivity Adult Learning approach (adapted from Dae Joong Kang, 2007 & Bishop, 1995) proposed as part of this research journey whereby learning connections occur at all stages of a person's life and are influenced by an individual's previous experiences, current experiences, and future experiences.

The Lead Researcher and Research Assistants formed part of the Research Whānau and so contributed their own ways of knowing and doing. While a Sociocultural approach did guide the Lead Researcher when it came to conceptualising the 'how' element of the research question, the larger overarching 'why' of this research was firmly anchored in concepts championed by Paulo Freire (1970). Freire's focus on emancipating the oppressed through empowerment and self-liberation (particularly in relation to literacy) resonated strongly throughout the philosophical constructs upon which this research was based and the PAR method that was used (Rahman, 2008).

The findings show that including both Mātauranga Māori content and Pākehā Emotions content in the MAHU EL Programme was both of benefit to the participants and enjoyable for them. The coding processes did not identify any issues with this approach from the data sets that were analysed. In fact, the dual epistemological approach seemed to be something

that made the programme more unique and so more appealing for the participants to be part of. In retrospect, the Pākehā Emotions knowledge that was included in the programme was not indigenized as such (Huntington, 1997), but remained two separate approaches. This finding aligns with the Awa Whiria (Braided Rivers) approach (Ministry of Social Development, 2012) as discussed by Macfarlane, Macfarlane and Gillon (2015) whereby (in this case) Māori and Pākehā streams of knowledge come together in some places and diverge in others, continue to remain separate and so "creates an approach that is potentially more powerful than either knowledge stream is able to produce unilaterally" (Macfarlane & Macfarlane, 2019, p. 52). This research journey and the subsequent findings are an example of this framework in practice.

The Lead Researcher and the Research Assistants chose to include both streams of knowledge in the MAHU EL programme with the intention that by doing so, the participants would receive a richer Emotions experience overall.

This also led to feedback from the participants which indicated their understanding of the differences between the two streams of knowledge. The difference between a 'top down (Pākehā) and 'bottom up' (Mātauranga Māori) understanding of Emotion was a discussion point for participants in most of the MAHU EL Programme workshops.

Our approach in conceptualising and designing the MAHU EL programme to align with the research framework and consider the Sociocultural background of the participants seems to have been appropriate given the findings from the three coding processes. The discussion now turns to exploring the findings in relation to the research finding of 'relevance'.

5.2 Make it Relevant

While not particularly ground-breaking nor unexpected from the Lead Researcher's perspective, the finding of 'Make it relevant' was threaded throughout the data sets. The Data Analysis Whānau (hereafter known usually as DAW) in consultation with Kaumātua Rereata Makiha, attributed the term Te Aronga (the focus, direction) to this research finding when using a Maramataka lens. This highlights the active nature of the concept as well as the directional (ie moving forward) idea (Kaumātua Rereata Makiha, personal communication, 5 July 2020).

Establishing one all-encompassing definition of relevance within the field of Education proved to be problematic given the scope of the field so the definition of 'Relevance' in this discussion is from the online Oxford Learner's Dictionary which defines it as "closely connected with the subject you are discussing or the situation you are in" (https://oxfordlearnersdictionary.com).
In the following discussion, the 'Make it relevant' research finding will be discussed in the context of matching the learning to the learner.

5.2a Relevance and Adult Learners

The research findings strongly indicated that the participants found the specific content within the MAHU Programme relevant to them as individuals and to their wider networks. Within the field of Adult Education or Andragogy (Knowles, 1980), there are many theories about how adults learn best (Merriam, Baumgartner & Caffarella, 2006). However, ensuring that a subject is relevant to learners is seen as a central tenet in effective teaching practice (Benseman, Lander & Sutton, 2008: Knowles, Holton & Swanson, 2015; Zepke, Leach, Gilling & Slater, 2008). During the development of the MAHU EL Programme there was a strong focus on ensuring the MAHU EL programme was relevant to the learners and their lives, as opposed to being solely relevant to the subject under study. The concept of

teaching Adult Learners content that reflects knowledge which is helpful and beneficial for them as opposed to being subject-focussed is well researched (Merriam, Baumgartner & Caffarella, 2006), with Knowles (1980) identifying this concept as one that characterises the difference between teaching Adult Learners and others as "learning shifts from one of subject-centeredness to one of performance-centeredness" (p. 45).

Directly related to the idea of making the programme about the learners was the Lead Researcher's focus on the participants both understanding the relevance that EL knowledge might have for them, and how the new knowledge might contribute to their own lives as "their time perspective changes from one of postponed application of knowledge to immediacy of application" (Knowles, 1980, p. 45). This also included understanding the relevance of the knowledge in the context of the learners' own whānau (family). Whānau relevance was an aspect that was highlighted as important by Mosley (2016) when she was reflecting on Te Whānau Ara Mua (WAM) assessment framework in the context of family literacy programmes within Aotearoa generally.

The concept of relevance was initially identified during the first coding process and was subsequently observed as being an overarching idea throughout the findings from all the coding processes. Again, this was not unexpected given the history of Solomon Group (SG) and the fact that within SG generally the practices and processes used when teaching Adult Learners most closely approximate (in a Pākehā context) those espoused by proponents of Experience-Based Learning (EBL) (Judy Solomon, personal communication, 6 April 2020). EBL emphasises the importance of the learner as the central focus around which all learning and teaching processes are concentrated. One of the defining characteristics of the approach is:

> Recognition and active use of all the learner's relevant life experiences and learning experiences. Where new learning can be related to personal experiences, the meaning thus derived is likely to be more effectively integrated into the learner's values and understanding.
> (Andresen, Boud & Cohen, 2000, p. 225)

The central focus in the second coding process of identifying additional teaching factors that the Solomon Whānau specifically enhanced and bought to the process of teaching EL as a subject also reinforced the overall research finding of 'relevance'. The code 'Impact on Self' was the most referenced code (with 174 references) in the first (student) coding process which indicated that the MAHU EL programme was seen as being relevant and relatable to them as individuals.

The relevance of Te Maramataka within an Emotions context was also illustrated here, with the themes of Te Hononga (interconnectedness), Whakawhanaungatanga (familial relationships) and Te Hihiri (energy, in this context related to emotions) being identified by the DAW as encompassing the main findings from this coding.

The most highly referenced code in coding Tuarua (2) was 'Structure to alleviate fear, anxiety and uncertainty' (with 207 references), with the code 'Ability to access new and relevant learning and knowledge and receptivity to learning' being ranked second (with 206 references). Both codes contain undertones of the three themes - Te Hononga (interconnectedness) through relevant learning and knowledge, Whakawhanaungatanga (familial relationships) through structures used to promote a welcoming learning environment therefore making them relevant to the process, and Te Hihiri (energy related to Emotions) where the research whānau were receptive (open energetically) to learning because they could see how it was relevant to them.

The data analysis processes confirmed that the new knowledge that the participants were being exposed to was relevant to them - as individuals, to their whānau and to their wider communities. 'Relatability and relevance' was a code in the first coding process, with 118 references and was the fourth most utilised code overall (out of 25) in the student data set which validated the emphasis placed on this by the Lead

Researcher and Research Assistants.

The data showed that our participants appreciated new Emotions knowledge which they could relate to and which was also relevant to them. Relevance was a key concept for the Adult Learners during the research journey and affirmed the stance of the teaching focus being on the learners rather than on the subject.

5.2b Emotions and Emotional Literacy (EL) knowledge

The research findings also highlighted the relevance of the specific Pākehā Emotion content that was selected for inclusion in the MAHU EL programme.

Emotional Literacy (EL) is a developing and dynamic field within an Aotearoa context. Within the literature reviewed earlier in our haerenga (see Wāhanga Tuarua), the concept is interchangeable with the terms Emotional Intelligence (EI) (Salovey & Mayer, 1990), Emotional Competence (EC) (Geddes, 2017) and Social and Emotional Learning (SEL) (CASEL, 2015), with the Collaborative for Academic, Social and Emotional Learning (CASEL) being a leading (American) and international authority within a Pākehā context.

CASEL suggests that there are five core competencies required for EL. These are: self-awareness, self-management, social awareness, relationship skills and responsible decision making (CASEL, 2020a). It was important that the MAHU EL programme was relevant within the field of Emotions research, so the content that the MAHU EL participants were offered deliberately included relevant content which supported them to develop these five competencies.

While there were no formal processes which specifically measured the effectiveness of strengthening these five competencies, the four MAHU EL programme workshops were

delivered using the foci of: Understanding Me (aligned with information about self-awareness), Managing Me (aligned with information about Emotion Regulation), Managing Others (aligned with social awareness and managing other's emotions) and Te Hononga – Connecting it all together (aligned with relationship skills and also focussed on providing relevant examples and activities aimed at strengthening the five competency areas and using the Sociocultural contexts of the Research Whānau). The aim was that the participants felt supported and comfortable learning relevant knowledge that would strengthen the five key areas as identified by CASEL in a way which recognised and allowed for the differences in the Sociocultural contexts of the participants (Macfarlane, 2015a).

Most of the Emotion words used by participants when describing their experiences and analysed as part of the third coding process contained high levels of energy and pleasantness. The ideas of pleasantness and energy in the context of Emotions is related to the Mood Meter tool, a part of the overall RULER programme developed by the Yale University Centre for Emotional Intelligence (https://ycei.org). This tool draws on affect theory where affect can be defined as the experiential component of an emotion comprising arousal (energy) and the perception of whether this is pleasant or unpleasant (Posner, Russell & Peterson, 2005). The RULER (Recognise, Understand, Label, Express and Regulate) programme has been specifically developed to teach Emotional Intelligence within a school context (Nathanson, Rivers, Flynn & Brackett, 2016) and their Mood Meter tool allows users to 'plot' how they are feeling on a graph which has "valence (unpleasant to pleasant, represented by the X axis) and arousal (low to high energy, represented by the Y axis" (p. 307).

The code 'Feeling connectivity to self, new knowledge, students and whānau' was the most referenced in the third coding process with 306 references overall. To <u>feel</u> connected to a subject (to have some level of arousal and valence) requires self-reflection and intrapersonal understanding - What is in this for me? How is this relevant?

The participants' affective responses in this dataset indicates that the MAHU EL programme content was enjoyable for them because it was relevant to them. Macfarlane and Macfarlane (2019) discuss the effect of making new knowledge relevant and the idea that when teachers consciously embed the world view and perspectives of their students into learning environments, the outcome is a setting which is favourable to learning SEL knowledge - our research findings echo this assertion.

The idea of relevance was also reflected in the development of a MAHU EL programme specific definition of Emotional Literacy (EL). This was related to the coding theme of 'Te Hononga' and also reflects Te Hononga / Tohu / Rhizoactivity (adapted from Dae Joong Kang, 2007 & Bishop, 1995) Adult Learning model. The participants made the new EL knowledge relevant through connecting it to themselves and their environment, using their existing constructs. Developing EL skills is one of the processes used to develop Emotional Intelligence and allows learners to foster their overall Emotional Intelligence skills as represented in the YALE RULER programme (Nathanson, Rivers, Flynn & Brackett, 2016).

In the initial stages of the research journey, the MAHU EL Programme utilised a Pākehā definition of EL as promoted by Salovey and Mayer (1990). However, when delivering the first few workshops of the MAHU EL programme, the Lead Researcher and the Assistant Researchers very quickly realised that this definition, while academically robust was not one that the participants particularly connected with. Given the importance of language to EL overall (Barrett, 2017) it was deemed important that the language that was being used to define EL was Socio-culturally translated, and so the robust academic definition was adapted to be more relevant to the Research Whānau. This process also reflected our overall research approach whereby SG and the Solomon whānau took an accepted academic definition of what constitutes EL and applied this in an Aotearoa context where Māori cultural definitions of relevance include whānau and community.

So, the adapted definition was as follows:

“Being able to understand where my Emotions come from; identify them; understand how they affect me; and be able to manage them, for both my own benefit, and the benefit of my whānau and wider community” (Adapted from Salovey & Mayer, 1990).

The informal feedback from MAHU EL participants when asked about the relevance of this definition to them was resoundingly positive. The language resonated with them and the inclusion of both whānau and community constructs broadened and widened the scope of the definition for the learners. This definition allowed the learners to conceptualise the point of the learning and understand what was in it for them and the significant people in their lives.

From the Lead Researcher’s perspective, utilising this definition in the programme delivery also made a discernible difference to Te Hihiri (energy) of the workshops – they ran more smoothly, and the conversation flowed more freely in line with the themes of ‘Te Hononga’ (interconnectedness) and ‘Te Hihiri’ (energy) generated as part of the Tuarua (second) coding process.

Attempting to establish what specific content to include from the plethora of knowledge within the Pākehā Emotions field and how to do this was a complex task. In this, the Lead Researcher relied heavily on the immense teaching expertise of Judy and Frank Solomon with some content expertise and enthusiasm from herself. Subsequently the Pākehā EL knowledge that was chosen to be included in the MAHU EL programme was specifically aimed at both supporting the participants’ existing Cultural Capital (Dimitriadis & Kamberelis, 2006) as well as gently challenging this through providing opportunities for both introspection and ‘aha’ moments.

The specific Pākehā Emotion regulation strategies that were included in the MAHU EL

programme were Self-Distancing (Kross & Ayduk, 2017) and Ideal versus Actual Affect (Tsai, 2013) (see Wāhanga 2.1g & 2.1h). Content about both strategies was delivered to participants during the workshops with the Self-Distancing technique seeming to be more relevant to participants than the concept of Ideal versus Actual Affect (as discussed previously there were significantly less references noted by the DAW to Tsai's [2017] strategy during the data analysis processes).

The reasons for this are unknown and further research into why certain Pākehā EL strategies are more popular than others with the participant group would be beneficial. One possibility though is that the self-distancing process was taught using a narrative or storytelling technique whereby the participants were invited to choose a relevant situation which they had experienced. This gave the individual participant control both over the narrative chosen, as well as how they chose to reconstruct this narrative thereby reinforcing the importance of 'Te Tapu o te Tangata' – the sanctity of the person (Mead, 2016, p. 43) as being central in the overall process.

A Narrative technique is important when sharing information using a Māori worldview. In his PhD thesis which first identified Whakawhanaungatanga as a research method, Bishop (1995) discussed how telling stories "was one of the common ways of imparting knowledge" (p. 80) within the Māori culture.

There are many forms of Narrative enquiry which have been used by Indigenous peoples to pass knowledge on and make sense of the world for generations (Archibald, 2008; Barnhardt & Kawagley, 2005; Dean, 2010; Lee, 2009). Māori traditionally used Narrative processes such as Whakataukī (proverbs), Waiata (song), Pakiwaitara (stories) and Pūrākau (legends, fables) for this purpose (Smith, Maxwell, Puke & Temara, 2016).

Lee (2009) discussed the importance of Pūrākau (myth, ancient legend, story) as they contain the shared values, knowledge and philosophies which reflect a Māori worldview. O'Toole and Martin (2019) discussed how "Māori emotions come from our atua, from the

creation of the world and the beginning of people (humanity) and these emotions are represented in our stories" (p. 181).

Using Narrative approaches/stories in the MAHU EL programme meant that our learners could see themselves in the content and this gave them a sense of control over their own learning – all of which may have contributed to them preferring the self-distancing technique. This finding was also seen in relation to the Maramataka process of 'Te Rapunga', which will be discussed in further detail in an upcoming section.

The research findings would suggest that when teaching EL to Adult Learners in an Aotearoa context, including relevant targeted content from the Pākehā field of Emotions and content which ensures that participants have control over their own narrative is important. There is a plethora of information and research within the general field of Emotions and understanding the learner and what is relevant to them is an integral part of developing a relevant EL programme.

5.2c Aotearoa Context – A Māori world view

This research journey deliberately normalised Māori processes and the Lead Researcher and the Research Assistants positioned themselves as part of the Research Whānau using the Kaupapa Māori (KM) Whakawhanaungatanga research method (Bishop, 1995). This effectively made them partners with the participants on the research journey. In Aotearoa, the concept of Partnership is a recognised principle within the Tiriti o Waitangi. Within relevant legislation, Partnership relates to the concepts of acting honourably, reasonably and in good faith "but derives these duties from the principle of reciprocity and the principle of mutual benefit" (The Waitangi Tribunal, 2002, p. 77).

An early educational example of an attempt at making learning relevant within and using a

Māori context can be seen in the work of Sylvia Ashton Warner (Ashton-Warner, 1980) one of the first non-Māori teachers who in 1940's rural Aotearoa used everyday words and experiences from the context of her (Māori) students' emotional lives to teach (English) literacy. Ashton-Warner attempted to make (English) literacy more relevant to her students using aspects of their worldview. This strategy was broadly used by the Lead Researcher (in what one hopes was a slightly more empowering manner) in the deliberate search for a relevant and applicable Mātauranga Māori concept that could be included within the MAHU EL Programme. Incorporating concepts from Te Maramataka was a hugely important Kaupapa (topic) given the research framework, as well as the notion that by including Mātauranga Māori content the MAHU EL programme was anchored in an Aotearoa context. Doing this also provided a significant point of difference between it and other EL programmes.

Another example of the successful use of a Narrative/story telling method can be seen in findings from data analyses relating to Te Rapunga (The Search). Te Rapunga is a concept that the Lead Researcher was taught as part of her overall Maramataka learning and in the MAHU EL Programme it was taught as both an Emotion identification and an Emotion Regulation (ER) technique. Narratives reflect both the individual and the context, and narrative processes are used (mostly in qualitative studies) to organise and represent themes and learnings in a respectful manner (Moen, 2006).

During the workshop session about Te Rapunga, the MAHU EL Programme Facilitators told a story about a group of Waka (canoe) lost in a storm and the steps/process used to get the Waka and crew safely back to land. This story and associated processes acted as a metaphor for the participants and allowed them to connect their own version of the story to the processes set out in the new knowledge. Roberts (2011) discusses how metaphors are useful tools as "they can guide both the author and the reader, providing meaningful anchors along the theoretical journey while (hopefully) maintaining a narrative coherence" (p. 1). Lee

(2009) describes how traditional Pūrākau (myths, legends) can be used similarly in a number of different ways, for example as both a way to transmit knowledge and as a robust methodological research tool and describes how “Storytelling has always been one of the key ways knowledge was sustained and protected within Indigenous communities” (p. 2).

Using Storytelling as a method supported the transmission of relevant Aotearoa EL contextualised strategies into the MAHU EL Programme workshops. The data analyses confirmed that the participants enjoyed learning about this process and connected to it. The participants (regardless of ethnicity) felt enabled to rationalise the knowledge for themselves and in a way that made sense to them. This also reflects the literature overall which indicates that related Māori constructs are more holistic and include the individual, the group and environmental perspectives.

The data analyses confirmed that it is valuable to use relevant Mātauranga Māori concepts and delivery models in this context and with this participant group when teaching EL.
The high frequency of references to ‘Te Maramataka’ generally and ‘Te Rapunga’ specifically across the raw data and throughout the three coding processes confirms this. A selection of participant quotes setting out what techniques or information they would use in their everyday lives (taken from the raw data) are listed below and illustrates this trend:

Participant A: “The Search' to identify emotion”
Participant B: “Te Rapunga Process and self-distancing”
Participant C: “The Calendar (Maramataka), self-distancing, how am I feeling - Te Rapunga”

Regardless of ethnicity, when teaching Adult Learners EL and Emotions knowledge within an Aotearoa context it is integral that a relevant concept which the participants can relate to, due to both their worldview and their Sociocultural context is included. The MAHU EL programme could have solely included researched and proven Pākehā Emotion theories and

models, but this would have not reflected the Māori centredness of the research generally nor would it have reflected the equal partnership and Whakawhanaungatanga stance asserted throughout this research journey.

The finding of ‘Make it Relevant’ when teaching EL to Adult Learners in an Aotearoa context has been discussed in relation to Adult Learners, the field of Emotions and Mātauranga Māori and a Māori world view. This has highlighted the importance of relevant content being included which reflects the participant group, how they learn and their Sociocultural context. The data analyses also highlighted the importance of inclusiveness when teaching EL to second chance Adult Learners, and this is the central focus of the next section.

5.3 Make it Inclusive

The concept of ‘inclusiveness’ is multi-faceted and diverse depending on context, time-period, and place in which it is located. The definition that is being used in this discussion most closely resembles that identified by the Oxford Learners Dictionary definition which is “deliberately including people, things, ideas, etc. from all sections of society, points of view, etc” (https://oxfordlearnersdictionary.com).

The idea of inclusiveness within this EL research setting means involving all the Research Whānau in conversations about knowledge that they may not have otherwise learnt and sharing ideas that they might not have considered previously.

From a Maramataka perspective, the concepts of Te Hononga (interconnectedness) and Te Rinohea (group resilience) are ones which resonate with a Pākehā definition of ‘inclusive’ (Kaumātua Rereata Makiha, personal communication, 5 July 2020) and so these are Te Maramataka terms that the Lead Researcher is using in this context to represent the Pākehā concepts of inclusivity.

In the following section, the theme inclusiveness will be considered in relation to both the overall research processes and the findings from the data analyses. This discussion will look at the overarching research finding of inclusiveness considering the personal and social contexts of our Adult Learners. It will also explore research related to how inclusiveness contributes to better outcomes and experiences overall.

The discussion will also look at the field of Emotions and EL education with a view to illustrating that inclusive practices are a requirement when teaching the subject of Emotions. A Māori Worldview approach will also be discussed whereby the concept of inclusiveness is viewed through the lens of general teaching practices. This comparison will illustrate the relevance and flexibility of Mātauranga Māori that has been researched and utilised by our

Tīpuna (forebears) for hundreds of years.

5.3a Adult Learners Feeling Included

Our research findings indicated that teaching EL to Adult Learners within an Aotearoa context requires the embedding of inclusive practices, such as Whakawhanaungatanga (Bishop, 1996), Te Mana o te Tangata (honouring the uniqueness and sacredness of a person) (Solomon & Solomon, 2008), Tika (correctness) (Mead, 2016, p. 43) and elements of Kaupapa Māori theory (Smith, 2012, p. 130) being woven throughout all research processes.

Te Tiriti o Waitangi principle of Participation aligns with the concept of inclusiveness. Participation is embedded throughout Te Tiriti o Waitangi with Bishop (1996) discussing how Article three of Te Tiriti o Waitangi embodies the notion of "equitable education outcomes" (p. 13) for Māori – a premise which necessarily must include the concepts of inclusion and participation in an education context. The fact that Māori have not yet achieved this state is well documented, backed up by research (Benseman, 2008; Bishop, 1996; Mosley, 2016; Smith, 1999; Solomon & Solomon, 2008), and remains deeply concerning. This overwhelming disparity (while fully acknowledged by the Lead Researcher) is not the focus of in-depth discussion in this section of the research but it does contribute to it, as the concepts of inequity and exclusion (the antithesis of inclusiveness) from mainstream education settings was the genesis behind Frank and Judy Solomon founding SG in the 1990's (Solomon & Solomon, 2008).

The research findings align with the field of Andragogy (adult learning) (Knowles, 1980) which suggests that along with an understanding and an acknowledgement of the Sociocultural background of all participants, truly inclusive practices focus on successful student engagement strategies (Knowles, 1980) when teaching Adult Learners.

Emotions as a general subject is particularly unique due to the very subjective and individual nature of it for those who are involved. When looking at inclusiveness in this research context it is important to emphasise to Adult Learners that there is no one right way to 'do it'. People cannot be wrong about their own understandings and conceptualisations of EL concepts and there is no 'one' right way to practise it – experiencing EL education is a subjective and personal journey. As stated by bell hooks (2010):

> When everyone in the classroom, teacher and students, recognises that they are responsible for creating a learning community together, learning is at its most meaningful and useful. In such a community of learning there is no failure. Everyone is participating and sharing whatever resource is needed at a given moment in time to ensure that we leave the classroom knowing that critical thinking empowers us. (p. 11)

During various phases of this research process, the Lead Researcher has come to conceptualise the subject of EL as a Threshold concept within the Adult Education space. While mostly discussed in relation to higher or tertiary education subjects, Threshold concepts are described as:

> Transformative and integrative in nature: once understood, they transform students' views of the subject area, because they enable students to coherently integrate what were previously seen as unrelated aspects of the subject, providing a new way of thinking about it.
>
> (Akerlind et al., 2010, p. 2).

Meyer and Land (2003) identified five key characteristics of Threshold concepts. They are:

1. Transformative – understanding a threshold concept leads to change in a student's understanding
2. (Probably) Irreversible – threshold concepts are difficult to unlearn
3. Integrative – understanding a Threshold concept allows students to integrate other pieces of knowledge together
4. Limited – Threshold concepts are bound within a subject area but through understanding them, doorways to other areas are opened

5. Troublesome – Threshold concepts can be difficult to learn for a variety of reasons including vocabulary, complexity, the foreignness of the knowledge and the difficultness of the concepts being learned

(Meyer & Land, 2003, p.4)

The conceptualising of EL as a Threshold concept in this research also resonates with the Te Hononga / Tohu / Rhizoactivity (adapted from Dae Joong Kang, 2007 & Bishop, 1995) concept outlined earlier whereby learners are continually seeking tohu and connections to more (inclusive) learning and through learning these, other Tohu (indicators) are presented (opened) in a rhizomatic fashion.

The Lead Researcher's aspiration for this research journey was that by participating in the MAHU EL Programme, participants would: learn knowledge which added to their understanding of themselves; connect this knowledge to their existing knowledge base; start to develop a sense of curiosity about other related concepts (such as Te Maramataka); and might start to gently challenge themselves about Emotions knowledge generally.
The researchers also hypothesised that once exposed to Emotions knowledge, participants would find it difficult to unlearn these. This notion was used as a reason for teaching the concept of 'Te Matakite' (defined in this context as 'the knowing') in the MAHU EL programme. This related to using the image and the song of the Pīpīwharauroa (Shining Cuckoo/Chrysococcyx lucidus) and discussing the idea that once a person has seen this bird, and has heard its song, they will always be able to recognise it. This was then discussed with the participants (particularly the Tutor Whānau) as a metaphor for learning about EL – once people can recognise it and can understand how it relates to them, it is difficult to 'unlearn' it.
Conceptualising EL as a threshold subject aligns with and is particularly apt in this context.

Education settings for Adult Learners can be difficult, unwelcoming, and scary (Judy

Solomon, personal communication, 12 April 2020) and when a subject such as EL is introduced, this can substantially raise both anxiety and stress levels “because their emotional concerns are precisely where they feel most vulnerable, people are often less willing to be open to learning more about them” (Plumb, 2014, p. 157). Encouraging positive engagement through using inclusive processes which alleviated learner stress and anxiety was a key focus in the development of the MAHU EL programme - this seems to have been achieved given the overall findings.

The themes identified from the third coding process (how the participants felt about the workshops), indicated that the participants reported feeling connected, energised and excited about the EL programme. They also reported feeling included and supported through the process (see Appendix M for a consolidated table setting out examples of participant quotes from across all three coding processes which support this research finding).

Making the MAHU EL programme inclusive in a larger sense also meant sharing new Emotions and EL knowledge with Adult Learners who might never have been given an opportunity to learn about the subject. Given that EL is a predictor of overall wellbeing and positive life outcomes (Taylor, Oberle, Durlak & Weissberg, 2017), the Lead Researcher strongly believes that access to this type of knowledge should be something that is open to all who are interested regardless of their literacy levels or Socioeconomic backgrounds. This aligns with Marc Brackett’s comments during the keynote address of the 2020 (online) Emotional Intelligence conference where he discusses that “Teaching emotion language is a human right” (Brackett, 2020). Teaching EL to Adult Learners ensures a sense of inclusiveness in society overall and a model like Whakawhanaungatanga (Bishop, 1995) which elevates inclusiveness (and relevance) is a good fit for this type of mahi.

The data analyses indicated that when teaching EL to Adult Learners, making it inclusive

entails ensuring participation through recognition of EL as a Threshold subject especially in relation to lifelong learning and connectedness. Encouraging processes which boost feelings of inclusion and support and offering EL knowledge to any who are interested (regardless of literacy level or socioeconomic background) is important.

Our findings indicate that developing an Aotearoa contextualised EL programme would also require understanding what is culturally appropriate and affirming content for the participants.

5.3b Culturally Appropriate and Affirming Emotions Content

Research indicates that Social and Emotional learning (SEL) "is associated with reduced involvement in risk- taking behaviors and increased success in academic and wellbeing outcomes" (Osher et al., 2016. p. 663). Lubit and Lubit (2019) emphasise the importance of EL to successful social and employment outcomes and Brackett (2019) discusses that "emotion skills are the key to unlocking the potential inside each one of us" (Brackett, 2019, p. 241).

It was important to the Lead Researcher that the specific EL strategies and content that were included in the MAHU EL programme supported the participants to recognise their existing knowledge and experiences. The discussion about 'What's in this for me?' was included as part of the MAHU EL Programme introduction, and participants were told that the programme had been developed specifically for them to emphasise their importance in the research overall.

Our research whānau were extremely important to our research journey. Without them, we would have not had any research to do. Their contribution was invaluable, and it is hoped that in a wider academic context, this research learning can support the deconstruction of wider deficit labels that are often used to describe this group of participants in an Aotearoa

context (Nash & Major, 1997). These labels are often used as an excuse for them being excluded from accessing this type of learning (Smith, 2013).

Valencia's (2010) "democratic education" (p. 153) approach which includes elements such as: equality, equal access, inclusion and meaningful curriculum, espouses the opposite position to deficit theory and the main findings from the second coding process (examining what the Solomon whānau bought to the process) of the themes Te Hononga (interconnectedness), Whakawhanaungatanga (familial connection) and Te Hihiri (energy related to Emotions) seemed to reflect that the participants felt that the knowledge they learned was meaningful and transmitted in an inclusive manner (please see Appendix N for specific participant examples from the raw data which support this assertion).

As well as highlighting the importance of including relevant Pākehā Theories of Emotion in EL programmes, these research findings have shown that including culturally relevant Emotions knowledge and language is an important facet of an EL programme targeted at Indigenous and/or Minority Group participants. From an Indigenous/First Nation peoples' perspective, the only reference that the Lead Researcher could locate to a similar technique being used internationally was a narrative review exploring the potential of the Sami use of Yoiking (an ancient vocal music tradition) as an Emotion Regulation strategy for stress management (Hämäläinen, Musial, Salamonsen, Graff & Olsen, 2018) although there are undoubtedly other examples where Indigenous knowledge is being used in various ways to support overall wellbeing. Generally, though in the area of EL specifically, inclusion of Indigenous/First people's knowledge within curricula is not currently well researched (Osher et al., 2016). Awareness of this deficit is starting to gain more prominence within the SEL field based on fears that SEL systems created based on Pākehā perspectives may not fit well when used with other cultures (CASEL, 2013). This was one of the fundamental reasons the current research was undertaken as the Lead Researcher believed that the development of a bespoke and inclusive programme for Adult Learners within an Aotearoa

context was timely.

Making it inclusive from an Emotions perspective involves: including relevant Emotions theory from within the ever-expanding field of Emotions: communicating with participants in an inclusive way so that they understand what is in it for them; approaching Emotions education using an assets-based approach which highlights inclusion and relevance; and ensuring that content is culturally relevant. The importance of cultural relevance is particularly highlighted in the next section where the idea of inclusiveness from a Māori world view perspective is discussed in relation to the research findings.

5.3c The Importance of including a Māori world view

The findings indicate that embracing a Māori world view and including elements of Mātauranga Māori were defining factors of the participants' overall experiences with the MAHU EL Programme workshops.

As previously identified, there are gaps in the existing literature addressing both EL and second chance Adult Learners, as well as literature which highlights the use of Indigenous knowledge to improve EL for everyone (not just in Indigenous contexts). Methodologically then, our research suggests a way to support people generally to improve their EL and because of the Māori centeredness, also encourages being inclusive of a wider range of views when doing research into EL – a result which is good for all research into EL not just research involving Māori.

When designing the MAHU EL programme, the Lead Researcher and the Research Assistants did so based on the understanding that Mātauranga Māori is not static and cannot be fixed as one way of knowing or doing, and that the intention of research is not to do so (Smith, Maxwell, Puke & Temara, 2016).

In much the same way as the concepts and knowledge within different versions of Te Maramataka vary across Aotearoa, it is practically impossible to assert a 'one size fits all' approach when working with the Taonga (gift) that is Mātauranga Māori. Further, doing so minimises and undermines the vast amount of knowledge and valid research that has been conducted over hundreds of years by our Tīpuna (Hikuroa, 2016) as trying to fit knowledge into one particular theory or way of thinking risks distancing researchers from both the research and the knowledge. As a final example of this whakaaro (thinking), towards the end of our research journey, Kaumātua Rereata Makiha started to use the terminology 'Kōrero Tuku Iho' to describe the knowledge that he is sharing with us and which he formerly termed Mātauranga Māori. For him, this term better reflects the specificity and vitality of the knowledge being handed down, rather than labelling it using more general static terminology (Kaumātua Rereata Makiha, personal communication, 11 November 2020).

However, our research findings show that including elements of Mātauranga Māori (which vary but, in this case, relate directly to Te Maramataka concepts) was a teaching technique that contributed to increased participation, enjoyment and engagement.

Ensuring an enjoyable and empowering participant experience was not the only reason that Te Maramataka content was included when developing the MAHU EL Programme. Another reason was the Lead Researcher's own whānau knowledge and Cultural Capital as identified by Bourdieu (cited in Dimitriadis & Kamberelis, 2006). This has been shaped from being the daughter of teachers who embodied a bicultural approach to life generally, and which made the inclusion of some form of Mātauranga Māori within the MAHU EL programme both necessary and inevitable.

The research finding of 'Make it Inclusive' through including Mātauranga Māori knowledge in the MAHU EL programme not only reflected the Lead Researcher's axiological stance but

also the participants' learning contexts. Macfarlane, Glynn, Grace, Penetito and Bateman (2008) describe the main characteristic of a Māori worldview as having a focus on mutually beneficial and respectful relationships in learning contexts where the concepts of "whānau and Whakawhanaungatanga (building family-like relationships) are central and critical because they underpin Māori understandings of human development and learning" (p. 107). This research deliberately included ideologies identified in Bishop's (1995) Whakawhanaungatanga method because of the centrality of the Whakawhanaungatanga concept overall - both within SG as an organisation, as well as in the whānau dynamics between the Lead Researcher and her immediate whānau, and their involvement with the research journey overall.

Bishop (1995) found that the Whakawhanaungatanga method requires relationships between all participants, with the researcher needing to be actively involved in the research, not just 'researching' and with all participants driving the research (p. 232). This finding is also reflected in the current research findings, with 'Whakawhanaungatanga' being identified as an overall theme as part of the second coding process (looking at elements that the SG whānau brought to the learning process). The findings imply that the Lead Researcher achieved the aim of normalising and positioning the research from a Māori World view standpoint as well as creating a Research Whānau where participants felt safe and included – everyone involved (including the MAHU EL programme facilitators) openly shared knowledge and personal experiences because they felt included and part of the whānau.

Further to this and using a Maramataka lens, the concept of Te Rinohea (group resilience) can be seen threaded throughout the findings. The idea of focussing on 'we' versus 'I' is one which is often referenced regarding Māori ways of doing and being (Smith, Maxwell, Puke & Temara, 2016) and reinforces the idea that nothing and no-one can exist in isolation. Kaumātua Rereata Makiha, often uses the following whakataukī (which he credits to Mr Tukaaki Waititi) to illustrate both the interconnectedness and reliance between everything in

this world:

> Kāhore he aha i hangātia i ahu noa mai rā nei kia noho wehe i tēnei ao. Ahakoa matangaro ka mohiotia te mauri.
> Nothing was ever created or emerged in this world to live in isolation, even a hidden face can be detected by its impact on something.
> (Kaumātua Rereata Makiha, personal communication, 25 January 2019)

This section has examined the importance of including a Māori world view when teaching EL in an Aotearoa context. The findings supported the inclusion of processes which acknowledged 'Te Hononga' (the interconnectedness) and reliance that everyone involved in the research had on each other, with each other and with their environment. Doing this properly required a conscious focus on fostering and supporting whānau to understand that the emphasis throughout the workshops was on 'we', rather than on an individual focus and 'I' (Markus & Kitayama, 2010). The findings show that focusing on fostering a collective focus (Rimé, 2009) was important. The participants connected with and could work together on, solutions that were relevant, inclusive, bespoke and 'ours'. It is the research finding of 'make it ours' that the discussion now turns to, as the research findings overall indicated the importance the participants placed on learning about EL knowledge that they could both identify with and champion.

5.4 Make it ours

The understanding of ‘ours’ in this research context is located within the overall broader concepts of belonging and identity and can best be described as a shared ‘feeling’ or energy felt by the Research Whānau during the research process. In this way, the Maramataka concept of ‘Te Hihiri’ (energy) is one that the Lead Researcher has aligned with this theme and this can be understood as an unseen but felt phenomena which ebbs and flows much like the āhua (appearance) of the Marama (moon) itself (Kaumātua Rereata Makiha, personal communication, 4 July 2020).

A formal Pākehā definition of ours is “the one or ones that belong to us” (https://oxfordlearnersdictionary.com). The finding of this research indicates that participants most identified with those concepts that reflected their Sociocultural context as individuals, whānau and community living in Aotearoa New Zealand – the concepts that they could identify as ‘ours’.

Within an Aotearoa context generally, the concept of ‘ours’ can relate to ngā mea (things) such as intellectual property (IP), Kaitiakitanga (guardianship) and Te Taiao (the natural world). Within Te Tiriti o Waitangi (the Treaty of Waitangi), Article two relates to the principle of ‘protection’ and from the Lead Researcher’s perspective, this stance infers protecting resources and taonga that are ours within an Aotearoa context. Bishop (1996) states that Article Two of Te Tiriti (The Treaty) discussed protection of the Māori education system but that “these promises have been negated by subsequent practice” (p. 13) which has had a negative flow on effect for Aotearoa overall.

The need to protect our IP, and debates about ‘ownership’ in relation to Indigenous resources (including knowledge) is one which is becoming increasingly salient due to a focus on globalisation and an international trend towards neoliberal policies generally (Salmond,

2017). For better or worse, within an Aotearoa context, aspects of Mātauranga Māori are being reframed as a commodity and our Kaitiaki (guardians) have a difficult role in both safe-guarding these Taonga (gifts) while ensuring that they continue to be passed on so ways of knowing and being are not lost (Smith, Maxwell, Puke & Temara, 2016). The Hokianga version of Te Maramataka that has been shared with the Research Whānau is an example of this – the knowledge is being passed on to others so that it will not be lost to future generations (Kaumātua Rereata Makiha, personal communication, 25 January 2019).

An incredible part of this research journey for the Lead Researcher specifically has been learning about Te Maramataka from Kaumātua Rereata Makiha. As part of this Taonga (gift) the Lead Researcher has come to regard Te Maramataka concepts of both Matangaro and Matahuna as akin to the Pākehā concept of EL. Matangaro take the form of phenomena that are controllable and unseen, but which have consequences, both negative and positive, while Matahuna take the form of phenomena that are unseen, uncontrollable and which have negative consequences (Kaumātua Rereata Makiha, personal communication, 3 April 2020).

An example of a Matangaro within Te Taiao (the natural world) is the wind. It cannot be seen, but its presence is detectable by the impact it has on things around it. An example within the field of Emotions is a person consciously regulating (controlling) the energy associated with an Emotion. An example of a Matahuna within Te Taiao (natural world) is electricity. It also cannot be seen but its presence is detectable through energy use (for example light bulbs and other electrically powered items). It also has hidden dangers where there are consequences if people get it wrong. An example within the field of Emotions is the results of unresolved and unregulated energy associated with Emotions which can become lodged/stuck within the Puku (stomach) (Kaumātua Rereata Makiha, personal communication, 3 April 2020). Of interest here also is recent research into the connection between the mind and the gut which, although understood by Indigenous cultures over generations, has only just started to be recognised and acknowledged within academia

(Mayer, 2016).

One additional but important note here is that Tohunga (healers) also use these spaces when healing certain maladies. Healers clear the Matahuna space first as this is territory beyond a person's control. Breaching the protocols of Tapu (sacred/prohibited processes) is an example of this and occurs when there is recognition of an outside influence. Healers then deal with the Matangaro space as it is considered to be under an individual's control as individuals are the architects of their own misfortune – they are therefore responsible for setting it right (Kaumātua Rereata Makiha, personal communication, 16 August 2020).

The following discussion will focus on the research finding of 'Make It Ours' from the current research through relating this to Adult Learners where the research findings reflected the main ideas championed by Freire (1970), how the finding of empowering participants to recognise and name their own Emotions experience is supported within the field generally and the importance of a Māori World view given that this is one that is uniquely 'ours'.

5.4a Adult Learners Feeling Empowered

The research finding of 'making it ours' in relation to Adult Learners (and this Research Whānau specifically) reflects one of the main concepts espoused by the influential education theorist Paulo Freire (Darder, 2014; hooks, 1994; Hoskins & Jones, 2012). In the 1970's Freire focussed on the emancipatory and empowering nature of education, where problem posing and dialogue were used in educational contexts to address oppression and create critical, liberal and conscious beings free from oppression (Freire, 2013). His underlying assumptions about the nature of education have influenced many educators. Graham Hingangaroa Smith (1999) discussed the influence Freire had during the inception of Kaupapa Māori (KM) theory in the 1980's as being one which endorsed KM "for many Māori, Freire's writings provided support, direction, validity and confirmation of what they were already doing" (p. 36). With regards to Adult Learners in Aotearoa, Findsen (1999)

discussed Freire's approach as "emancipatory" (p. 72) providing a framework for Adult Educators which acknowledges and works with a student's Sociocultural context as it is "a primary principle within Adult education to treat participants or learners as subjects who can know and act on the world rather than as dependents waiting for wisdom to be bestowed on them by some educational expert" (p. 74).

Freire's work started with literacy – teaching oppressed adults how to read and write as a vehicle for their own liberation (Freire, 2013). In the field of Adult Literacy, literacy (reading and writing) has many components, one of which is vocabulary (Hanifin, 2008). In this research, the participants were not provided with set vocabulary lists defining Emotions words, even though this would have been an easy vehicle with which to (superficially) increase participants' Emotions knowledge. There were two reasons for this. Firstly, this would have directly contradicted the emphasis on the participants' being the experts about their own Emotions world as the definitions would not have been 'theirs'. Secondly, providing universal Emotion definitions would have been akin to using the banking process of education as discussed by Freire (2013).

Banking processes involve talking <u>at</u> students, espousing one truth as the only possibility, and expecting this one truth to be regurgitated back by students when asked to show how much they have learned. In this case, the Lead Researcher saw the banking education processes as being like the Colonisation process whereby the dominant culture asserts what is true and then teaches this to reinforce this truth. This was not a concept that the Lead Researcher wanted embedded in the research and so the idea of pre-set vocabulary lists was vetoed. However, participants were encouraged to create their own word banks throughout the MAHU EL Programme workshops, including words from their own culture. This was done because labelling an Emotion is recognised as a valid Emotion Regulation strategy in and of itself (Barrett, 2017), and a larger Emotions vocabulary is linked to better EL skills in general (Brackett, 2019).

Alongside the emancipatory principle espoused by Freire and allowing for each participant's Sociocultural context, the Lead Researcher also normalised an assets-based approach (Moser, 1998) when developing the MAHU EL Programme. The focus here was on leveraging off the participant's own potential to create infinite individualised learning opportunities through exposure to relevant new emotions knowledge. A fundamental Solomon whānau belief is that every student has infinite potential (Solomon & Solomon, 2008) and returning once more to the Te Hononga / Tohu / Rhizoactivity Adult Learning approach (adapted from Dae Joong Kang, 2007 & Bishop, 1995) whereby learning is conceptualised as lifelong, multi-directional and a process which constantly seeks connections allows this non-linear, infinite potential to be represented visually (see Figure 10).

This metaphor also resonates with the Māori concept of Karakia (incantation, ritual chant) - there were (and are) Karakia for all aspects of life. Karakia considers the development of all things to be aligned with active growth and the creation of the universe as we experience it. Everything is in a state of "perpetual becoming" (Royal, 2005, n.p) and the world is constantly being re-created (Royal, 2005).

While not specifically relating to Adult Learners as such but related to the idea of learners owning their learning, the 'Te Kotahitanga' project findings (Bishop, Berryman, Cavanagh & Teddy, 2009), which highlighted the importance of agentic learning in student engagement, seem to be echoed here. Agentic learning involves the learner seeing themselves as having agency (ownership and responsibility) over their own learning.

Further, through Te Kotahitanga, the authors learnt that "positive classroom relationships and interactions were built upon positive, non-deficit thinking by teachers about students and their families" (Bishop, 2011, p. 49).

While Te Kotahitanga worked with school age Tamariki (children), the research finding of the importance of giving learners a choice and a voice in their own learning process resonates and is affirmed throughout the current research findings.

When teaching EL skills to Adult Learners it is important to consider how learners identify with the content being presented. Participants came to MAHU EL programme workshops with their own metaphorical Pēke (bag) containing their Whānau (family), their Whakapapa (genealogy) and their wider Sociocultural context. The MAHU EL programme included content which they connected to and identified with. It also provided infinite possibilities for additional learning opportunities – this included bringing the knowledge back to SG. The research finding of 'Make it ours' involved developing a relevant, inclusive programme which include content that learners can identify with, see themselves in and continue to build on. This approach ensures that the learning is life-long and of benefit to them, their Whānau and wider communities. To continue this work, there must be emphasis placed by academic institutions on creating resources and programmes which are targeted at this participant group, and which are both effective and seen as being valid (and robust) from a research perspective. The discussion now turns to the research finding of making it ours in relation to the field of general Pākehā Emotions research.

5.4b Addressing Adult Learners in the field of Emotions

Within the field of second chance Adult Education, there is a lack of relevant, research based EL programmes targeted at this participant group, and none that the Lead Researcher could locate which used an Aotearoa context. While life would have been decidedly easier if a suitable one could have been found, our data shows that the participants appreciated learning about Emotions and EL in a way that was relevant to them and deliberately anchored in their Sociocultural context. Others in the field have also indicated that there is a requirement for cultural variation between Social and Emotional Learning skills (CASEL, 2013) and this perspective reinforced the Research Whānau decision to create a bespoke and appropriately targeted programme. Fortuitously, the research findings all seem to reflect that this was an appropriate research path to take.

When designing the MAHU EL programme, the existing (and varying) levels of emotions-focussed vocabulary the participants had was a consideration. In 2006, Lisa Feldman Barrett introduced the concept of 'Emotional Granularity' which is a person's ability to discern the difference between similar Emotions they are experiencing. Research indicates that an individual's level of Emotional Granularity can be a predictor of increased wellbeing, and the concept of Emotional Granularity is related to Feldman Barrett's overall theory of constructed Emotion which positions Emotions as a whole of brain phenomena and suggests that "emotions are constructions of the world, not reactions to it" (Barrett, 2017, p. 16).

Barrett (2017) encourages increasing one's own Emotion's vocabulary and constructing one's own understanding of Emotions concepts through developing new Emotions vocabulary to become an Emotion expert. Her stance is as follows:

> Your emotions are not built-in but are made from more basic parts. They are not universal but vary from culture to culture. They are not triggered; you create them. They emerge as a combination of the physical properties of your body, a flexible brain that wires itself to whatever environment it develops in, and your culture and upbringing, which provides that environment.
> (Barrett, 2017, p. 14)

Barrett contends "that not everyone knows the difference between a sad feeling, an angry feeling, a guilty feeling, and so on" (Barrett, 2006, p. 25). This focus on creating one's own Emotion world, on making it bespoke and one that could be owned by the participants confirmed for the Lead Researcher that deliberately avoiding giving 'lists' of Emotion words to MAHU EL Programme participants was appropriate. Participants then were able to construct their own understandings in relation to their own Emotion experience rather than be told what they were feeling and how they should be (universally) defining this. However, the Lead Researcher was also aware that for some participants with less vocabulary range generally as well as (or including) those Research Whānau who had never really conceptualised Emotions as something tangible that they could both name and regulate, some type of process was required. This process could be used by participants to

support them to start building their Emotional Granularity levels and so ‘Te Rapunga’ (The Search) Maramataka concept was included in the MAHU EL Programme. This was conceptualised as fulfilling this function - a process that the participants could identify with (based on the Narrative/Storytelling method) and which our findings indicated was one that they enjoyed learning about.

The findings show that inclusion of Te Rapunga process in the MAHU EL programme gave the participant’s access to tangible Emotions knowledge that they could easily understand and implement because it related to their own Sociocultural context. They were able to construct their own ideas about their own Emotions vernacular and conceptualise this themselves through using a tangible and culturally relevant step-by-step process.

The research findings show that an appropriately targeted EL programme for Adults Learners in an Aotearoa context should ideally include content which garners a high level of participant ownership and emphasises the centrality of the learner in constructing their own Emotions experience and language. For most Aotearoa Adult Learners, learning about Emotions and EL involves being exposed to a whole lot of very new (maybe confronting) mostly Pākeha knowledge. Our research findings confirm the importance of participants being able to see themselves reflected in any EL programme that is targeted at them.

Given these findings, it is the Lead Researcher’s assertion that how EL is taught in other places may not be particularly relevant and may not work particularly well for this group of Adult Learners. Participants need to understand both what is in it for them and identify how this relates to them so they can own the knowledge and implement EL into their own lives. This requires a unique approach which reflects the bi-cultural stance asserted (at a legislative level at least) in Aotearoa and which includes a Māori world view.

5.4c 'Our' Unique Māori World View

Teaching EL to Adult Learners within an Aotearoa context requires a bespoke approach – one that is inherently and undeniably 'ours'. In the current research environment, teaching EL as a general subject necessitated utilising predominantly Pākehā academically robust knowledge, which was not particularly targeted at, nor suited to the current participant group (CASEL, 2013; Osher et al., 2016).

Mātauranga Māori is uniquely 'ours' and inclusion of Te Maramataka related knowledge, as well as utilisation of concepts and processes which reflect a Māori world view was an important element of both the overall research process and the subsequent research findings. The simple practise of providing Kai (food) at MAHU EL programme workshops encompassed the core Māori value of Manaakitanga (reciprocal caring) and reflected the Solomon whānau respect for and obligation to the Research Whānau. Sharing kai and conversation was also cited in several participant's responses as something that they appreciated and endorsed. This small and simple example of normalising a Māori World View (and associated processes) as well as the inclusion of Te Maramataka concepts, gave rise to research findings which indicated that from the participant's viewpoint, the MAHU EL programme had been elevated from being just a normal 'course', to one that the participants could appreciate was specifically designed for them, aimed at supporting them and so was something that they strongly identified with.

The research finding of 'Make it ours' in this context has been linked with the concept of 'Te Hihiri' as understood from a Maramataka perspective. Te Marama (the moon) exerts an energetic influence over everything on this planet and this influence is expressed through the concept of Te Hihiri (Kaumātua Rereata Makiha, personal communication, 2 November 2018). Within the MAHU EL programme, Te Hihiri (energy) was contextualised to represent energy as it relates to an identified Emotion, much like the YALE Mood Meter allows users to

measure energy (valence or arousal from low to high energy) which is then plotted on a Y axis of a graph, with the x axis reflecting a 'pleasantness' rating (Nathanson, Rivers, Flynn & Brackett, 2016). Russell and Barrett (1999) have been attributed with identifying this concept which they name activation and confirm that "what we call activation has been named differently—arousal, energy, tension, activity—but, again, the similarity is clear" (p. 809). One of the fundamental tenets within Te Maramataka has to do with energy and the energetic connection between the Marama (moon) and everything on the planet (Tāwhai, 2013). However Te Hihiri as a concept has also been used in other settings, with Nicholson (2020) using it as a framework for knowledge creation. In doing so she showcased again the flexibility and applicability of Mātauranga Māori across various modern contexts when she utilised the process of Te Rapunga in yet another diverse and meaningful way.

Another way that ownership of learning concepts can be gauged is through utilisation of knowledge by participants' post-research. One of the established research goals was to use the Whakawhanaungatanga method (Bishop, 1995), SG values and a framework which includes elements of a Kaupapa Māori research approach to develop a resource which is of benefit to the Research Whānau overall and which leaves the group better off than they were before the intervention was made (Bishop, 1995). Anecdotal feedback from SG staff and former MAHU EL Programme participants indicate that the programme and the subject of EL is still (as at late 2020) relevant within the organisation. The Lead Researcher has noted changes that SG Tutors have already made to some of the MAHU EL programme content, as well as different ways that they are delivering it. Further, two SG staff have been inspired to take their own EL journey further and have subsequently enrolled in a tertiary post graduate level EL education course. From the Lead Researcher's perspective, this evolution of the programme is evidence that it is being used, and the SG Tutors' willingness to indeed 'make it ours' through personalised changes, amendments and further education ensures that the MAHU EL programme will continue to grow and evolve to suit the needs of the whānau that it was initially developed for - ka mau te wehi (how awesome)!

Summary

In this section, the discussion focused on the research findings of: the importance of Sociocultural awareness when designing EL Programmes aimed at this participant group, Make it Relevant, Make it Inclusive and Make it Ours. These key ideas were extrapolated from the findings of the data analyses and explored. The three key areas of: Adult Learners, Emotions related research and a Māori world view were used as lenses through which to view them, and related research and theories were discussed in support of them.

Both our research journey and a model showcasing our Adult Learning process were presented pictorially through the convergence of a spiral analogy (Bishop, 1995), and Te Hononga / Tohu / Rhizoactivity concepts (adapted from Dae Joong Kang, 2007).

The examination of the MAHU EL programme design overall highlighted the positive impact on participants of including two streams of knowledge (Pākehā and Mātauranga Māori).

The key concept of relevance when teaching EL to Adult Learners in an Aotearoa context was also explored. EL was identified as a Threshold Subject and the importance of including relevant content in any bespoke EL programme was discussed. The positive consequences of normalising Māori processes within research processes overall was also highlighted. Finally, the concept of Partnership as identified in Te Tiriti o Waitangi was also discussed given the inclusion of Mātauranga Māori concepts.

The next section looked at the concept of inclusion by highlighting research findings related to engagement. This showed that not only was individual participant inclusion an important element in student engagement processes, it was also an important concept to consider when finalising the content of the MAHU EL programme.

The importance of sourcing and including content which reflected the Sociocultural context

of the participants was also highlighted in this section. Further the concept of social inclusion via access to knowledge which research shows contributes to overall wellbeing was also discussed. Finally, the inclusion of Mātauranga Māori concepts within the MAHU EL programme was shown to be extremely beneficial. Data confirmed that the participants both enjoyed and appreciated learning about these concepts.

Section three identified the importance of a bespoke approach when teaching EL to Adult Learners in an Aotearoa context. The empowering and emancipatory nature of EL learning was discussed in relation to Freire's (1970) theories, as was the importance of avoiding 'banking processes' to prevent further colonising practices. A focus on enabling participants to increase their Emotional Granularity (Barrett, 2017) was identified, and inclusion of Te Rapunga Emotion identification and ER process was discussed. Data highlighted this as one of the most popular components of the MAHU EL programme overall.

This would seem to be an appropriate point to stop and look back at our original research goals (see Wāhanga 1.3) and consider these in light of this discussion.

It is the assertion of the Lead Researcher that the four identified research goals have been met. Our findings confirmed that: individual participants connected positively with the EL knowledge; SG gained a bespoke EL Programme which their staff and students also connected positively with; a framework for teaching EL to Adult Learners using Te Maramataka was developed (discussed further in the following Wāhanga); and the universality and adaptability of Mātauranga Māori within the context of a Pākehā Emotions setting has been illustrated.

For the Lead Researcher, this amazing research journey ends here. However, it goes on for others from the Research Whānau in various ways, shapes, and forms. Much of which may not be noted in any academic sense but (it is hoped) will have a lasting impact at individual,

whānau, community and environment settings for a while yet.

Contextualized EL knowledge is something that everyone, regardless of Socioeconomic background, ethnicity, or wage bracket, should be able to access.
It is extremely satisfying that Te Maramataka as a concept and associated ways of knowing and doing continues to grow in both popularity and utilisation across Aotearoa. Being both granted access to Kaumātua Rereata Makiha's vast knowledge about this kaupapa as well as being allowed to use this information on this haerenga has been a profound learning experience for all involved. His gentle and gracious way of sharing, coupled with the usefulness and applicability of the knowledge in a plethora of modern contexts has ignited a need to know more for all the Research Whānau, and so our journey with this continues.

These research findings confirm that in the field of Emotions and EL, Mātauranga Māori is a valid form of knowledge (regardless of who is engaging with it) with a scientific base in and of itself which pre-dates many other knowledge systems (Hikuroa, 2016). Thus, relevant elements should be included in future Aotearoa contextualised EL programmes targeted at similar participants when teaching EL.

In our next and final Wāhanga, the discussion will focus on looking forward from this point. A framework based on Te Maramataka understandings is offered for consideration, and future directions for this research are discussed.

Wāhanga Tuaono (6) - A Koha From Our Research Whānau and Future Directions

In this final Wāhanga, a framework using Te Maramataka as a lens for working with Adult Learners and EL is offered, along with suggestions for future research and final comments about our research haerenga.

6.1 A Koha from Our Research Whānau – A Framework for Teaching EL to Adult Learners

One of our research goals was the development of a framework which would set out, using a Maramataka lens and key concepts, learnings garnered from our research journey. The purpose of this framework was to offer suggestions from the Research Whānau and based on the research findings that might be good to consider when teaching EL to Adult Learners within an Aotearoa context.

Our framework and further explanations of each concept is set out below in Figure 11.

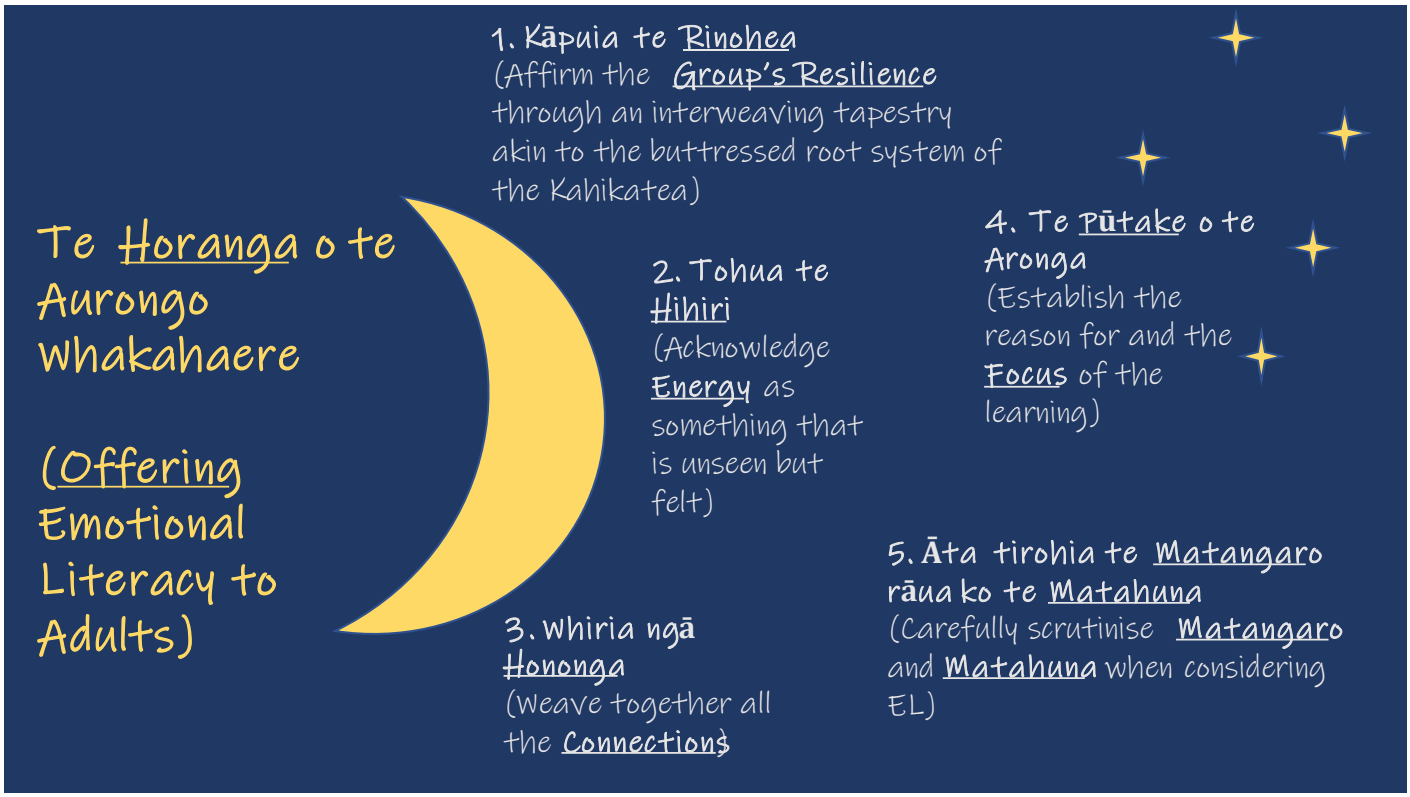

Figure 11

A Framework for Offering EL to Adult Learners in an Aotearoa Context

Note. This framework has been developed in consultation with Kaumātua Rereata Makiha

Explanatory notes for 'Te Horanga o te Aurongo Whakahaere' Framework

The framework incorporates an illustration of an Ōtane Maramataka phase. This phase acknowledges the importance of Tāne Mahuta (the God of the forest) as well as Te Taiao (the natural environment), can act as a 'give back' day in acknowledgement of the importance of the Ngahere (bush) and focuses on the concepts of growth and wellbeing.

The inclusion of Māhutonga (the Southern Cross constellation) in the framework contextualises the framework as Aotearoa is the only place where Māhutonga does not set (Kaumātua Rereata Makiha, personal communication, 12 August 2020).

This was and is important for navigation purposes – Māhutonga can always help us to find our way home.

1. Kāpuia te Rinohea

"Affirm the group's resilience through an interweaving tapestry akin to the buttressed root system of the Kahikatea trees."

This reflects the importance of focusing on the group and their resilience. Kahikatea trees (Dacrycarpus dacrydioides) (de Lange, 2020) are Aotearoa natives, are most often found in groups and they use a buttressed roots system (whereby their roots all interconnect together) in order to increase the robustness and resilience of the whole group. This structure is often used as a metaphor for working together and being stronger because of it. When teaching EL to Adult Learners, our research whānau suggests focussing on strengthening and leveraging this group resilience in a positive manner so that everyone moves forward together in an empowering way.

2. Tohua te Hihiri

"Acknowledge Energy as something that is unseen but felt."

Hihiri (energy) is a fundamental concept within Te Maramataka as the Lunar Phase and related energy levels dictate what activity or activities should be undertaken on that day. As discussed by Professor Rangi Mātāmua (2020) generally the sun gives us the season, the stars give us the month and the Lunar Phase gives us the activity. Understanding how these Tohu (signs) interrelate and affect learners on an energetic level is important when teaching EL to Adult Learners in an Aotearoa context. An example of observing and understanding Te Hihiri in a classroom setting is the 'feeling' that people get when they are teaching. It can either feel good or not, and the overall mood of the group can be palpable. Our Research Whānau suggests that understanding and managing how energy effects and affects learners and their environment(s) is something that needs to be acknowledged, understood, and worked with when offering EL knowledge to Adult Learners in an Aotearoa context.

3. Whiria ngā Hononga

"Weave together all the connections."

The concept of Te Hononga (interconnectedness) is another fundamental concept within Te Maramataka. When teaching EL to adults, we suggest that it is important to ensure that the group is being woven together, that new EL knowledge and existing EL knowledge are woven together and that the participants are able to connect the learning to themselves, to others in the group, to others in their wider whānau and community as well as to their overall environment, so that EL is woven into their lives in meaningful and constructive ways.

4. Te Pūtake o te Aronga

"Establish the reason for and the focus of the learning."

Direction, knowing where you are, where you are going, why you are going and when, is important and is something that Te Maramataka knowledge can assist individuals to understand. Adult learners need to understand where they are, where they are heading, what is in it for them and should be given options about what paths they can take so they can choose how and in what way they will undertake their Emotions learning journey.

5. Āta tirohia te Matangaro rāua ko te Matahuna

"Carefully scrutinise Matangaro and Matahuna when considering EL."

The concepts of Matahuna and Matangaro are important phenomena within Te Maramataka and relate to energies that are unseen but felt, are both uncontrollable and controllable, and which have consequences for the person involved. When teaching EL to Adult Learners, our research whānau believes it is important to consider EL as having both Matahuna and Matangaro qualities and treat it accordingly. Adult learners come to EL learning with phenomena that cannot be seen, but can be felt, they will experience some feelings and Emotions that are controllable and some that are not, but all will have consequences for them. Treat learners and the process gently and with respect. It is also important to acknowledge and understand that no-one is privy to nor able to explain, define or judge

another person's Emotions' world/space. All that can be done is to provide relevant information, ensure an inclusive environment and share knowledge that Adult Learners can relate to and identify with.

6.2 Future Directions

Our Research Whānau have now (mostly) gone their separate ways. This then is an opportune time to reflect on future directions and what these research findings might mean in the larger context of Adult Education, Emotions and EL and a Māori world view generally.

6.3 Implications for Future Research

While these findings would seem to corroborate related research about learner engagement within the field of Adult Education generally, the small sample size means that the findings cannot easily be generalised across larger populations. However, the three key areas of relevance, inclusiveness and 'make it ours' are all ones which could fairly easily be embedded into teaching practices.

It is hoped that this research will contribute to the studies which advocate for more asset-focused teaching practices generally and act as a motivator to conduct more asset-focused research with this participant group overall. This is especially important given the 'Vulnerable' label that is too often attached to the participant group that this research worked with (Wilson & Neville, 2009). This label both deters researchers from even starting potential processes, and/or acts to skew research results in ways that continue to stigmatise and colonise this (remarkable and resilient) segment of the population.

Given the exploratory nature of this research overall, the implications for future research are wide and varied. Future research might involve studies that engage larger samples of the participant group in a more structured manner (and potentially using more quantitative tools). This approach might then allow findings to be labelled as generalisable from a Pākehā academic perspective. However, this could also act as yet another form of colonisation whereby research must be fitted into a certain structure in order to be recognised and accepted on a wider scale.

One direction might involve developing and trialling bespoke versions of the MAHU EL programme with other similar community groups/organisations working with the same group of Adult Learners. Research with (rather than on) the main participant group which empowers them to take control of their own Emotions' world might be a difficult prospect but there would be a plethora of rewarding outcomes at various levels of society.

Another area that might need to be considered when looking at future research which looks to teach EL to Teachers and/or Tutors is the varying levels of Emotions knowledge and understanding that exists at an individual level within the teaching field overall. This variation would need to be factored into any research process which seeks to 'Train the Trainers' in EL to allow for meaningful results.

6.4 Future Opportunity for the Current Research

Currently the MAHU EL Programme is being delivered solely within Solomon Group (SG). From the Lead Researcher's perspective, this means that the MAHU EL programme is doing what it was developed to do with the participants (Adult Learners) that it was aimed at, and so the research journey has come full circle back to the research community who initiated it. In hindsight, the development of this programme seems timely. The lockdown processes and associated stressors that COVID-19 have presented in an Aotearoa context (and indeed in an International context) cannot be underestimated and the deliberate embedding of the MAHU EL programme within SG (albeit bespoke versions to allow for variations in SG programme outcomes) is supporting SG whānau to identify and regulate their own Emotions in these uncertain and anxious times.

However, the Lead Researcher has also been approached about the possibility of delivering it in some form to marae-based community groups in the Far North. This is meeting an initial research goal of developing something that was useful for Adult Learners. This community

development opportunity is exciting, and one which allows the research to continue to evolve. We are very happy to work with whoever wants to work with us to share this kaupapa further.

Kua tae mai tātou.

Ngā mihi nui ki a koutou katoa.

Nō reira, tēnā koutou, tēnā koutou, tēnā koutou katoa. Ka huri.

We have arrived.

I thank and acknowledge everyone who has undertaken this journey with us, and so pass the learnings on to those whose turn it is next.

Postscript (September 2021)

During the marking phase of this thesis, the use of the name ‘Māhunga Ake’ was discussed. The phrase ‘Māhunga Ake’ had been initially suggested through the scoping stages of our research as it was a colloquial term that our Adult Learners comprehended and understood. However, it was suggested that this use of the Reo (Māori language) was not correct from a grammatical perspective. Given the mana (prestige, authority and influence) of all involved it was agreed by the group that the title of both the overall research and the EL programme be amended.

Kaumātua Rereata Makiha (Ngai Tuteauru, Te Mahurehure, Ngāti Pākau, Te Aupouri, Te Arawa) was consulted about this given his expertise and prior experience with this mahi. He considered this take (issue, matter) and subsequently gifted the research whānau new ingoa (names) for both the overall research and the EL programme. The research whānau would like to formally thank him for this taonga (gift/treasure). Our new ingoa are set out below:

New Research Title:

Te Ahunganui: Te Apounga

A Gathering together of Important Elements (including Spiritual Elements) of Growth and Ideas for Emotional Sustenance

(Formerly known as 'Māhunga Ake - Working Together to Create a Contextualised, Māori Centred Emotional Literacy (EL) Programme for Adult Learners')

New EL Programme Title:

Te Apounga – Ngā Kitenga

A Gathering together of the finer details EL Programme

(Formerly known as 'Māhunga Ake – Heads Up' EL Programme)

Our new ingoa ensures that the mana of everyone involved continues to be recognised and affirmed, and also acknowledges that while this research phase may have ended, the work continues.

Making this change at this stage of the research haerenga reflects the overall evolution of this mahi as it moves from the more 'academic' phase into whatever the next stage may be.

Ngā mihi nui ki a koutou katoa

The Research Whānau

Glossary of Terms & Definitions

This section has been included to make the reading of this work as easy as possible and to assist the reader with common terms and concepts used throughout this thesis.

Note: All Te Reo (Māori language) definitions have been taken from the website Māori Dictionary (māoridictionary.co.nz) unless otherwise stated.

Aurongo – 'Emotion'.

Aurongo Whakahaere –emotion regulation.

Āwhina - support

Embedding in the research refers to inserting the Emotional Literacy programme into the existing 'Whānau Ara Mua' (WAM) course. This aligns with the Tertiary Education Commission (TEC) perspective of embedding which is integrating subject matter (such as numeracy and literacy) into programmes "in an open and transparent way" (Tertiary Education Commission, 2014, p.7).

Emotions in this research are conceptualised as having both functional roles (for example social, psychological, assessment and avoidance) and structural roles (for example biological, neurological and cognitive) (Izard, 2010). In this research, a cultural approach to emotion is being taken whereby there is an understanding that emotions are created mainly by sociocultural variables such as ethnicity, gender and social class (Keltner, Oatley & Jenkins, 2006). The Pākehā definition of Emotions that we are using is based on James Averill's (1980) work which is concerned with emotion in real world settings. Averill (1980) viewed emotions as active social creations, which involve appraisal and response "interpreted as a passion rather than as an action" (p. 312).

Emotional Literacy (EL) Pākehā Definition interchangeable with the term Emotional Intelligence and is defined as "a type of social intelligence that involves the ability to monitor one's own and others' emotions, to discriminate among them, and to use the information to guide one's thinking and actions (Salovey & Mayer, 1990, p. 189).

Emotional Literacy (EL) MAHU EL Programme Definition

Being able to understand where my emotions come from; identify them; understand how they affect me; and be able to manage them, for both my own benefit, and the benefit of my whānau and wider community (adapted from Salovey & Mayer, 1990, p. 189).

Emotion Regulation in the research refers to the ability to identify, manage and regulate one's own emotion. This definition is based on James Gross's definition of emotion regulation which is "the processes by which individuals influence which emotions they have, when they have them, and how they experience and express their emotions" (Gross, 1998, p. 275).

Emotion Regulation Strategies and **Emotional Literacy Strategies** are interchangeable terms dependent on context (Spendlove, 2009) and are the strategies which will be taught in the MAHU EL programme. In this research, this will include two Pākehā 'techniques – 'Self-Distancing' (Kross & Ayduk, 2017) and 'Ideal versus Actual Affect' Tsai, 2007). Some Te Maramataka (see definition below) concepts have also been used for this purpose.

Haerenga – Journey

Hapū – subtribe

Hihiri - "Hihiri is pure energy, a refined form of mauri[8] and is manifested as a form of radiation or light, and aura that radiates from matter but is especially evident in living things" (Rev. Māori Marsden cited in Royal, 2003, p. 60).

Horopaki – context

Hui – Gathering, meeting

I ngā wā ō mua – in past times

Kaumātua – Elder, a person of status

Kaupapa Māori describes a Māori way of doing things in whatever sphere is being discussed and underpins the research processes, participant interactions, development of theories and how things are done generally (Smith, 1999).

Kete Aronui - Māori Knowledge basket of the humanities'/assumptions, perspectives

Koha – offering, gift

Kōrero – (to) discuss, talk

Mahi – Work

Māhunga Ake – Heads Up Emotional Literacy Programme (MAHU) EL Programme this is the name of the EL programme developed and delivered to the participants as part of this research process.

Mahere – map

Marama – Moon

Māori - Indigenous person of Aotearoa/New Zealand - a new use of the word resulting from Pākehā contact in order to distinguish between people of Māori descent and the colonisers.

Mātauranga Māori is "knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices".

Mauri - "a force that interpenetrates all things to bind and knit them together and as the various elements diversify, mauri acts as the bonding element creating unity in diversity (Re. Māori Marsden cited in Royal, 2003, p. 60). The concept is defined by the Māori dictionary as "life principle, life force, vital essence, special nature, a material symbol of a life principle, source of emotions - the essential quality and vitality of a being or entity. Also used for a physical object, individual, ecosystem or social group in which this essence is located

Pākehā Western relates to theories, knowledge and practices informed by a Western Worldview.

Participants – are the combined group comprising the SG students and SG tutors who took part in the EL programme workshops and contributed their opinions via data collection process.

Pono - Truth

Research Assistants – Judy and Frank Solomon were formally 'given' this title and role.

Research Whānau – the research group who worked together in this research, comprised of the Solomon whānau (Kiri, Judy and Frank), SG WAM Tutors and SG WAM Students.

Rohe – Region, district

Rōpū - group

Second Chance Adult Learners - refers to those adult learners who have been underserved by and/or have not historically succeeded in mainstream education settings. This group comprises Solomon Group's main student cohort and, in some cases, these students are also beneficiaries and/or have some type of criminal conviction.

Solomon Group (SG) is an Aotearoa Government accredited Tertiary Education Commission (TEC) funded Māori Private Training Establishment (PTE) based in South Auckland, in which the research is based.

Taiao – Natural World

Taonga – treasure

Te Ao Māori – the Māori World

Te Hononga – union, connection, relationship

Te Maramataka – The Māori Lunar Calendar. There are over 400 documented Maramataka in Aotearoa New Zealand (Kaumātua Rereata Mākiha, personal communication, July 2018). This research uses Te Hokianga version and understandings as communicated to the researcher by Kaumātua Rereata Mākiha (Ngai Tuteauru, Te Mahurehure, Ngāti Pākau, Te Aupouri, Te Arawa).

Te Tiriti o Waitangi – The Treaty of Waitangi (the founding document of New Zealand)

Tika - to be correct, true, upright, right, just, fair, accurate, appropriate, lawful, proper, valid.

Tikanga – Protocol, Customs. The customary system of values and practices that have developed over time and are deeply embedded in the social context.

Tīpuna – Ancestors, Grandparents

Tohu – Sign(s), guidance

Ture - rule

Wāhanga – Chapter, section

Wairua – soul, spirit, essence

Whakaaro – thought, opinion

Whakapapa – genealogy, lineage, descent

Whānau – Family group

Whānau Ara Mua – Families Moving Forward (WAM) – the research is being conducted with the Tutors and Students from this SG course.

Whare Wānanga – Place of higher learning

Whawhai – Fight

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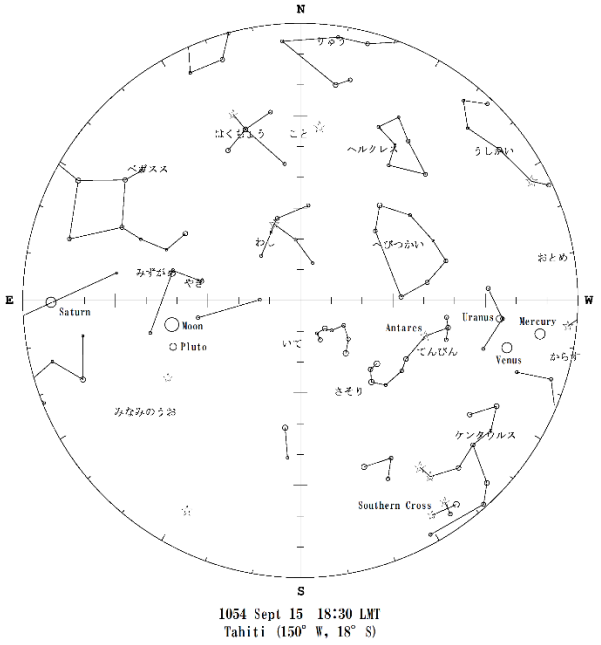
Appendix A
Copy of Correspondence Regarding Establishing Origin Date of Te Maramataka Information

"Kiyotaka Tanikawa forwarded your messages to me about Crab Nebula in AD 1054. You wrote:

> This event happened when both Venus and Mercury and Saturn were
> all visible in the sky together.
> We think the event was in the evening ...

> I forgot to add that Antares (Rehua) was also in conjunction
> with Venus/Mercury/Saturn etc.
>
> Further, from the Eastern Pacific,
> where our people were at that time in 1054,
> the Southern Cross was 'lost' or had disappeared from view.

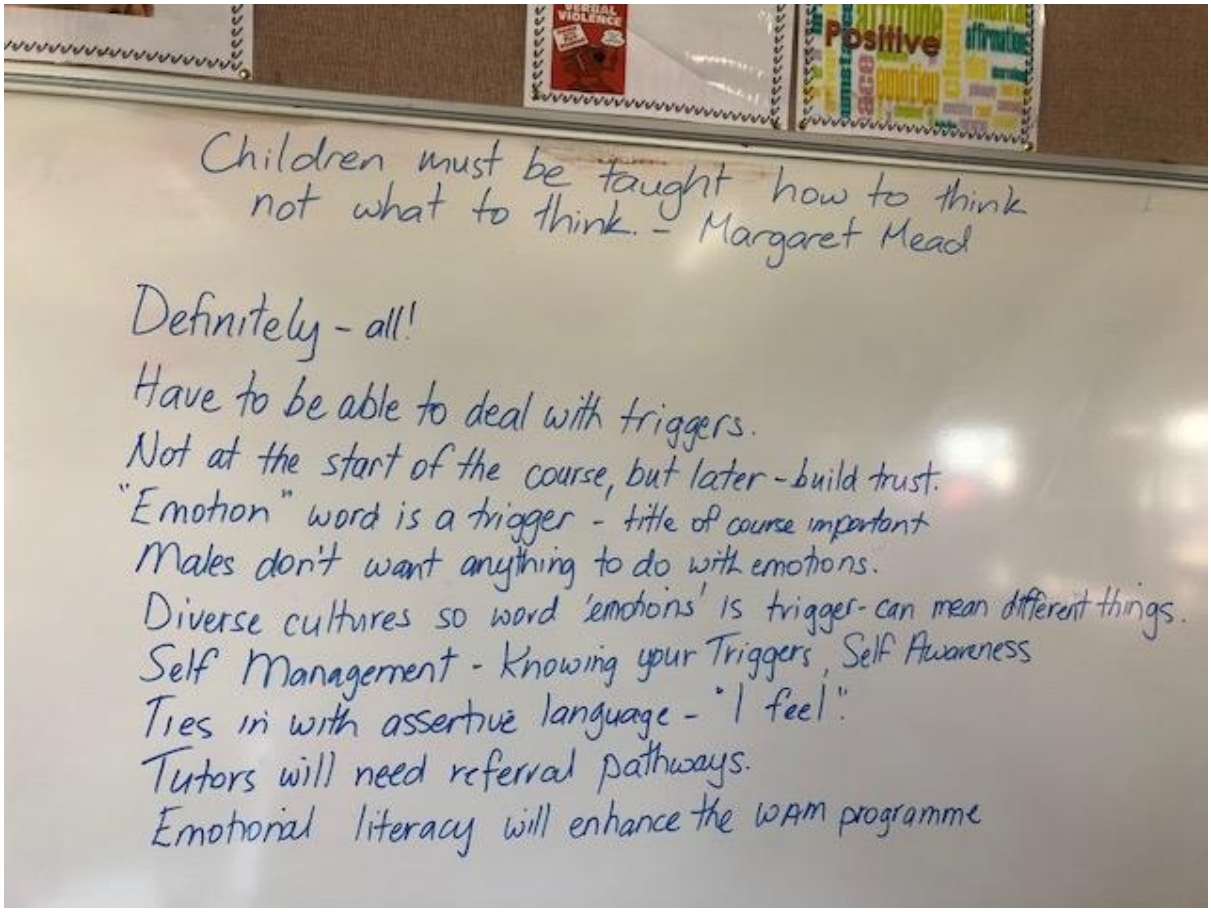
In the evening sky of mid-September in 1054, Mercury, Venus, and Antares were seen in the west and Saturn was seen in the east. Mars or Jupiter was not visible in the sky together. SN 1054 (which later became Crab Nebula) was not in the sky together but rose at midnight. Assuming that the observation was made in Tahiti (or a place having the same latitude of Tahiti i.e. about 18 deg S) the Southern Cross was very low (almost setting) in the southwest in the evening (see the attached figure). If we move to the south (New Zealand for example), the Southern Cross becomes higher in the sky. I heard that Chinese record says that SN 1054 was seen from 1054 July 4 to 1056 April 5. The mid-September of 1054 mentioned above is the only opportunity that fulfils your conditions during this interval.
Best regards, Mitsuru Soma"



Appendix B
Minutes from 2018 WAM Scoping Hui (Meetings)

A. <u>Scoping meeting – Kelston Primary Te Whānau Ara Mua (WAM) class 03/05/18</u>

- There were 5 Students and the female tutor in attendance
- They comprised 4 female students and one male
- Judy (mum) and I bought some cake and mandarins for the class
- The session started with a cup of tea and some cake. Then we said karakia as a group and did a Whakawhanaungatanga exercise where each person introduced themselves.
- Judy went first and talked about her background and also why she was here today. This was to ask people's opinions on the inclusion of an Emotional component to the WAM programme next year
- I went last in the Whakawhanaungatanga session, and explained my previous role with Solomon Group and what I was doing now. Then I handed out the session printouts (please see attachment A) and then talked through points 1 and 2. The next section focussed on the questions – 'if you think this is a good idea, why? And if you don't, why not?' The responses from the session are set out below:



The group all agreed that it would be a good idea to incorporate some type of emotion programme into the WAM classes next year. One person indicated that she was a sorry that they wouldn't get to take part as she would love to something like that.

Kiri replied that we had an introduction to emotions overview that we could run through with them after our discussion if they were keen. They all said that they were.

The discussion then turned to the 'Emotions overview' and Kiri and Judy ran through the workshop with the group. This part of the scoping was important as it was:

1. Held after we had done the scoping section, so the session didn't have any impact on their answers about the inclusion of an Emotions Programme. This meant that they were giving us their opinions based on what they already knew about emotion not about what we talked about in the overview session.
2. Giving something back to the group for their assistance given that if this goes ahead, they won't get to participate.

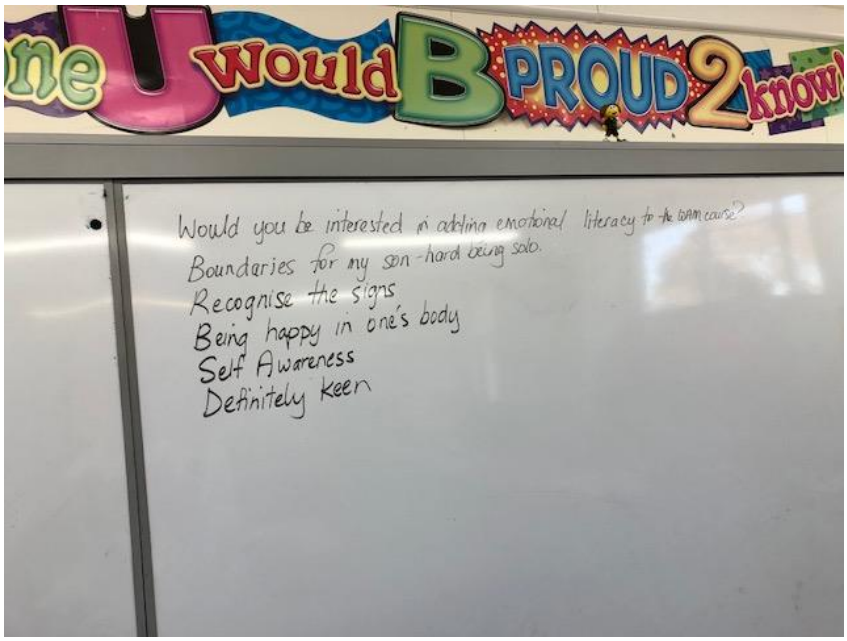
<u>Some general observations:</u>

- The word 'emotion' is very confronting for some students – we will look at re-naming the scoping sessions going forward. The male student was especially concerned about the use of this word.
- Although I reiterated a number of times that it was fine for people to say that they didn't think it was a good idea, no-one said this.
- Students asked about whether there would be anything in there for their children
- The idea of managing emotions was something that resonated strongly with them as was the differentiation between looking at emotions, and looking at the concept of emotions as a subject
- All students seemed a little taken back that we were just there to talk – appreciated the chance to take part in planning for something for next year's group – and to have their opinion valued.
- They all seemed to enjoy taking part in the conversation that came out of the 'Introductory Session'
- Important to reinforce that if 'stuff' comes up for people, there are referral pathways to "experts" who can support them.
- Was also good to mention that there are valid emotional states related to disorders such as bi-polar or depression and that these are chemical imbalances in the brain which require medication.
- It was reinforced that any programme would be general and not targeted at specific emotions
- We talked about how my definition of 'happy' is different to other people's so we wouldn't be focussing on the vocabulary but as part of the programme it was expected that people would pick this up
- We also discussed 'emotions' in the context of 'our kids' and some strategies that this group of people use when managing their kids.
- We talked about research – especially around the importance of emotion regulation for wellbeing.
- The group were really happy to engage with us, and their tutor was also a great contributor
- The meeting was held in the morning, and the kai and cup of tea seemed to help with the group dynamics and openness during the session
- We asked the class to come back to us if they had any additional feedback that they thought of later. We also asked the tutor to re-visit this session when we weren't there and send any additional feedback to us.

B. <u>Scoping meeting – Leabank Primary Te Whānau Ara Mua (WAM) class 03/05/18</u>

- There were nine students at the session – all female
- One teacher aide was in attendance – the tutor was on Bereavement leave

- Judy (mum) and I bought some cheese, crackers and fruit for the class (this was their choice – we offered to bring cake or fruit/cheese)
- This session also started with a cup of tea and some kai. Then we said karakia as a group and paid tribute to their absent Tutor on her Dad's passing. We then did a Whakawhanaungatanga exercise where each person introduced themselves.
- Judy went first and talked about her background and why she was here today. This was to ask people's opinions on the inclusion of an Emotional component to the WAM programme next year
- I went last in the Whakawhanaungatanga session and explained my previous role with Solomon Group and what I was doing now. Then I handed out the session printouts (please see attachment A) and then talked through points 1 and 2. The next section focussed on the questions – 'if you think this is a good idea, why? And if you don't, why not?' The responses from the session are set out below:



After a bit of discussion and prompting, the group all agreed that it would be a good idea to incorporate some type of emotion programme into the WAM classes next year. One person asked if it would be something like the anger management programme she was on and we said yes but it would include all types of emotion, not just anger.

Another class member said she was "bummed" that her year wouldn't be part of a course around emotions as it was something that she would be really interested in especially since she currently has 9 children aged from 4 – 20.

Kiri replied that we had an introduction to emotions overview that we could run through with them after our discussion if they were keen. They all said that they were.

The discussion then turned to the 'Emotions overview' and Kiri and Judy ran through the workshop with the group. This part of the scoping was important as it was:

C. Held after we had done the scoping section, so the session didn't have any impact on their answers about the inclusion of an Emotions Programme for the 2019 group. This meant that they were giving us their opinions based on what they already knew about emotion, not about what we talked about in the overview session.
D. Giving something back to the group for their input given that it this goes ahead, they won't get to participate.

Some general observations:

- On the whiteboard timetable, the session had been named 'emotions visit' by the tutor. The students said that this had freaked them out initially as they didn't know what to expect. This was very similar to the feedback from the last group so reinforces that the word 'emotion' is very confronting for some students – we will rename the scoping sessions going forward
- Students also asked about whether there would be anything in there for their children and we replied that the course was aimed at the WAM students but what they took away and used was over to them
- They really like the practical component of using the scenarios to look at the concept of emotion and what energy was associated with this. People are very serious about feijoas (!). They liked the idea of learning to manage their emotions as opposed to a 'therapy session'. We reinforced that the programme would be general in nature and not therapeutic.
- They liked the idea of emotions as a 'subject' – something tangible that they could control
- They were very stand offish and defensive at first but expressed that they were appreciative of the chance to take part in planning for something for next year's group
- They all seemed to enjoy taking part in the conversation that came out of the 'Introductory Session'
- We kept reinforcing if 'stuff' comes up for people, there are referral pathways to "experts" and to talk with their tutors about options
- We also reinforced the idea that there are valid emotional states related to disorders such as bi-polar or depression, that these are chemical imbalances in the brain which require medication and the course was in no way a substitute for this
- It was reinforced that any programme would be general and not targeted at specific emotions as 'anger' seemed to be a common emotion that people used in their examples
- As with the other group we also talked about how my definition of an emotion is different to other people's, so we wouldn't be focussing on the vocabulary but as part of the programme it was expected that people would pick this up
- We also discussed 'emotions' in the context of 'our kids' and some strategies that people use when managing their kids.
- We also talked about research – especially around the importance of emotion regulation for wellbeing.
- The group seemed (eventually) happy to engage with us, but the missing tutor was a different experience as the teacher aide was new and didn't quite know how to input into the discussion very well.

- The meeting was held in the afternoon and the difference in the energy from the morning group was very clear. This could have been due to the fact that it was almost the end of their week and people were ready to go home or that their tutor was not there, and they had never met us before. It is important to note that some students had only just joined the group.
- We asked the class to come back to us if they had any additional feedback that they thought of later. We also asked the tutor to re-visit this session when we weren't there and send any additional feedback to us.
- Overall it was great to talk with the ladies about the project and they were keen for a programme to happen for the 2019 group.

Appendix C
Te Hokianga Maramataka Lunar Phases

Days	Moon Phase	Meanings, Explanations & Descriptions
Oturu **Rakaunui** **Rakau ma Tohi**	**Full Moon**	The highest energy days (with Rakaunui being the absolute highest energy day of the month). High energy days are good days for finalising big decisions, for taking long trips, for special occasions and to schedule important hui that need lots of energy and creativity.
Takirau		A stable day – good day for most things with the energy starting to come down slowly.
Oike		A 'give back' day – take some time to be mindful, grateful and do things for others, or which are good for the environment
Korekore tē whiwhia **Korekore tē rawea** **Korekore piri ki ngā Tangaroa**		Good days for planning, preparing for and organizing upcoming events. Good days to use for checking and preparing gear for all the activities that come with the upcoming Tangaroa days (getting gear ready)
Tangaroa a Mua **Tangaroa a Roto** **Tangaroa Kiokio**		Lots of surging energy to help with completing things or to try something new. Great days for multi-tasking and get lots of things done at the same time.
Otane		Give back day specifically for the Ngahere (bush)
Orongonui **Omauri**		Can also be used as 'give back' days but these are days for starting to get quieter. Also, good to look at your diet on these days Overall the energy is starting to wane so focus on quieter, more reflective activities.
Mutuwhenua **Whiro** **Tirea** ***(In the old days, these days were used for fasting – noho puku, drinking puna wai and eating fermented food for their probiotic properties)***	**New Moon**	Lowest energy days in the month (with Whiro being the absolute lowest energy day) Days that are good for quiet activities and rest. Not good for physical activities but mental activities are fine. Stay away from emotional matters as these days are the most unstable emotions wise.
Ohoata *(In the old days, this was the day that people starting to plant again after the three low energy days)* **Ouenuku** *(This is the tauutuutu/give back/reciprocity day for Ranginui)*		Energy is starting to build again, and we are starting to open up to the increase in energy so it's a good day to re-start exercise and motivating yourself towards goals/jobs that need to be done.

Okoro		
Tamatea a Ngana **Tamatea a Hotu** **Tamatea a Io** **Tamatea Kai Ariki** ***(All calendars say that if you are on the sea be careful on these days as they are very unpredictable. In the old days, people stayed out of the water and didn't cut their hair on particularly Tamatea kai ariki days)***		There is lots of unpredictable energy around and you can never predict what will happen on Tamatea days so you might as well not try! Avoid making big decisions or scheduling meetings and practise patience. Be prepared for things to go spectacularly wrong and have some plans about how to deal with this.
Huna ***(In the old days, Huna was a give back day to Tangaroa. Terrible day for fishing/hunting as everything is 'hiding')***		Lots of 'hidden' things going on on this day. People are wary and there is generally low energy. Don't schedule important meetings or events on this day as the 'hidden' nature of the energy generally means that things can descend into chaos and nothing productive gets done.
Hotu **Mawharu** **Atua**		Fairly stable rising energy days. More relaxed and things are starting to settle down. Good days for practising mindfulness.
Ohua		A bit of a free day energetically as depending on the moon phase it sits between the two rising energy phases. Good day to start doing more energetic activities and scheduling those events which don't necessarily need lots of energy but calmer energy.

Appendix D
Self-Rating Scale Template

Māhunga Ake (Heads Up) Self-Rating Scale

a) My rating of how much I know about subject of 'Emotions' now

1 2 3 4 5 6 7 8 9 10

Nothing at all **Enough for my life**

b) My rating about what I know about Self-Management Techniques

1 2 3 4 5 6 7 8 9 10

Nothing at all **Enough for my life**

c) My rating about how much I use Self-Management techniques now

1 2 3 4 5 6 7 8 9 10

Nothing at all **Enough for my life**

Any comments or feedback at this stage?

Appendix E
MAHU EL Programme Workshop Questionnaire

Māhunga Ake – Heads Up – Workshop Questionnaire

1. Did you learn anything in today's session that was useful? (Please circle)

Yes Some things Not really No (go to question 5 & 6)

2. If 'yes' can you give us an example/some examples?

_____
_____
_____
_____

3. Would you use any of these strategies or information you have learned in this programme, in your daily life? (please circle)

Yes Some things Not really No (go to Question 5)

4. If 'yes', can you give us some examples?

_____
_____
_____
_____

5. If 'no', can you tell us why?

_____
_____
_____
_____

6. Is there anything that you think we did well?

_____
_____
_____
_____

7. Can you give us a suggestion/some suggestions about how we can make the course better?

_____
_____
_____
_____

Appendix F
Examples of Tutor and Student Workshop Reflections Documents

Tutor Workshop 3 & 4 Reflections - Kaikohe Rollout Thursday 11 July 2018

This was held at the SG Campus in Kaikohe (Far North of the North Island)

All the previous attendees attended the second day. In this session we rolled out Workshops 3 and 4 over the period 9:30 – 2:30. This workshop seemed slightly shorter as the majority of Workshop 4 was the Tutors planning how they might roll this out to their students in a bespoke way.

The group all said karakia, sang a song and then we started into workshop 3. We also had a previous employee of SG attend this training. He sat in as he was invited (as often happens in a Māori setting) and he works at a local school.

Firstly we reviewed the last session and asked the group to take five minutes to do a Pumotomoto about the last workshops – what they found good, what they remembered and the things that really resonated with them. The groups then shared their Pumotomoto with the whole group as well as things that had happened for them over the past two days that had to do with 'emotion'.

We then started Workshop three which was predominantly around Te Maramataka and two other Western emotion regulation strategies. The group really engaged with the Maramataka information and a few the participants either knew or knew of Rereata. It was easily contextualised as the information comes from that area of the country. The idea of the simple energy graph showing the 'high' energy and the 'low' energy times was something that they said they could easily use in their classes – the Kura Kaupapa up the road from them also uses these principles when planning class and school activities. They also particularly liked the 'Te Rapunga' concept and could absolutely understand why identifying a simple process which could be used by students to identify emotions, as well as start to expand their emotions words vocabulary, was important.

They also liked the two Western theories (Self-distancing and Ideal versus Actual) but it was the Maramataka information that really resonated for them. The idea of 'Te Matakite' also seemed to interest them as the Pīpīwharauroa (Shining Cuckoo) is only found in big numbers up North.

We then took a break for lunch and the participants filled out another one of the Workshop Questionnaires (as that was the end of Workshop 3).

After lunch, we started on Workshop Four. Most of the new information in this workshop was around sound and music and the group loved the information about the different sound waves, energy and how this related to learning and emotions.

We talked about the best music for learning, the best music for calming emotions as well as had a presentation from the ex-SG staff member about some of his work with legislation which has unfairly impacted on Māori and the systematic disadvantage this had led to for most of the students he works with. Again, given the Māori centeredness of the presentation, this was something that we just incorporated into the session – there was no

way we were not going to let him do his thing as this would have been extremely disrespectful. Although it did mean that there was a break to the flow of the workshop, culturally this was the appropriate and tika (correct) thing to do.

Once he had finished his presentation, we went around the group and followed the same process as the previous workshop where we asked them for the feedback and general throughs about the day.

Participant 1:
Kia ora – I loved the course programme. I can see how I can implement it into a classroom programme very easily starting with Maramataka Māori and then branching out into the kaupapa. I just liked the way you unpacked it so simply. It's the simplicity that I love. I really love the process of Te Rapunga, because that really makes you look at yourself and takes everyone else out of the picture and it's about ownership of your own behaviour, your own emotions. And I just lied the variety too – just changing it, switching it up when required with the dance (state change), the games and the different activities. No reira, ngā mihi.

Participant 2:
Awesome programme – yeah could definitely can see where it could just match many of the students that we deal with and for a variety of reasons. Even the self-distancing cause some could go into work and have issues and then if they are thinking of themselves in the third person or just able to look at the situation that's for many things. I also think it was great to have two people rolling it out together – it just adds further insights and I think that adds value having two people roll it out. And also, the state changes were great – they lift energy so always enjoy those ones even if I can't quite get it right myself. My state after it is lifted and pretty good. So kia ora, fully support and thank you actually, thank you for coming here, thank you for sharing it. I know that people coming here whether they have all the programme or some of the programme, they will get blessings from this so kia ora.

Participant 3:
I feel like it's a huge amount of information that has been put together – it's like a smorgasbord which is great cause it means you can target it towards who you want. You know your students the best so you know what will be good for them and even on a personal level, just finding some of the names for things that you do, the more you know yourself, the better you will be for other people. There's a lot of personal learning that goes on as well – it's very very valuable course but as someone else here said for the male side of it, it does need a male [perspective to administer that side of it.

Participant 4:
Kia ora loved all the workshops – coming from a facilitators background I just love it cause it was simple, well it is simple and you can tailor it to our students but the Maramataka oh man awesome – it's just like 'woah knew that but didn't know how to use it but now I do'. And the self-distancing is just such a key thing for people – I was thinking 'wow I kinda did that and didn't know I was doing it but my sister couldn't do it' and now I realise I've got to have a korero to help her through that and my nieces…..I've got a few phone calls to make! Such a great learning for me personally today and I just thought wow with the students…I had a student throw her phone across the room cause someone had texted her something phwaor she was going. Now you know how you can work with them, so the music and the activities – all of it love it, love it, love it, I'm excited, I'm going to be using it.

Participant 5:
So I definitely want to bring this into the programme cause we are always thinking about 'Te Whare Tapa Wha' so when it is necessary for us to bring it in. I probably wouldn't teach it as a topic or subject – I would probably bring it in behind. I would use it looking at reactive ways we use our emotion as well as proactive ways we use our emotions and also all the things that we teach in our course anyway. Section them off into proactive sense of using your emotions and a reactive sense like problem solving or what if you ask these questions you know 'what if your late' cause we react, we do, we are emotional beings so it's good to be reminded that we are emotional beings and we shouldn't deny that aspect of ourselves and to remember that the students are as well.

Participant 6:
Kia ora I think for me just over the duration of the workshops and stuff its enabled me to open up other areas and unpack them how I would have in my own sort of world but I wouldn't have been able to do that if I hadn't identified certain things. The self-distancing things -sort of putting a bit more understanding to what that looks like which was very helpful for me, I guess my whakaaro and how I think that with emotions, is when I'm describing emotions I'm trying to link it to atua Māori or taha Māori okay and I've already said that before you know that's riri and you could associate that to Tu if you wanted to but Tangaroa also has an aspect of that as well so trying to link in how you could actually get the best out of that emotion. So those are little things that I've sort of as you are having the workshop and having the korero, my mind is racing in that sort of an element 'oh how can I link that? How can I find the hononga between the two' and sometimes it's just a lack of knowledge on my own part that I haven't found that connection between the two. Yeah so kia ora.

Participant 7 (only sat in on the one day):
I've been a rugby fanatic and I've been looking at the Te Rapunga thing and I'm going to use this in the rugby game when they make a mistake. I think that's a beautiful thing – could be used for anything but we just love rugby. And the Maramataka – these students tin these short courses that Matua runs, if they could get that understanding of Maramataka man they are taking away a jewel, they are taking away a total jewel that they can use.

Participant 8:
Kia ora - I've actually got mixed feelings about it – don't get me wrong I think you are doing a wonderful course but to me it's, I look at the taha Māori side and to me everything that you've talked about to me it relates to the wairua and until you can tap into that and bring the wairua right, these things were never going to get right,. To me I always go back to our creator – to me they should know where they are, who they are, where they come from. So to me there's whakapapa in that, there's also karakia and there's listening to our colleague, our rangatira over there – those past things that have affected us they go way back, they carry on so we have to get over that and that's something that's hard for Māori to do cause they've been so entrenched with tikanga and these things go totally against tikanga so to m when you talk about potential I think about kore – kore they say is nothing, nothingness but in the world of Māori its potential – untapped potential and then the intelligence of the brain in Māori is te hiringa o te mahara – those are the intelligences that we have, and like I said the other day, roro is the Māori word for brain and today the pākehā incorporated that into rorohiko – computer. I just want to acknowledge you for the work that you've put in and the doctorate that you are doing or whatever but I just want to congratulate you but again to me it's the taha Māori and I am happy for you to use those words.

The meeting then ended after Frank did a mihi. Kiri also thanked the group for having us

again.

Photos from the Session:

Māhunga Ake Student Workshop 1 – Wednesday 27 November 2019 (Manurewa SG WAM Site)

There were 12 students in attendance and one Tutor. The students all self-identified as either Māori or Samoan and were a mix of ages. One student indicated that she did not want to take part in the Feedback Session but that she did want to participate in the workshop which was fine with us, the Tutor and the rest of the class.

The students were all getting tested for diabetes the day that we went along so one-by-one they nipped out of the workshop to get this done. It didn't take each student long and while a little distracting, it wasn't a big issue.

Judy and I had provided fruits, cheese, crackers and dips as kai given that we were going into an afternoon (ie after lunch) session.

The session was held from 12:30 – 2:30 which is always a difficult session for presenters. It was also a Whīro day which is not a particularly good one for meetings or workshops:

Mutuwhenua **Whiro** **Tirea**	**New Moon**	Lowest energy days in the month (with Whiro being the absolute lowest energy day)

(In the old days, these days were used for fasting – noho puku, drinking puna wai and eating fermented food for their probiotic properties)		Days that are good for quiet activities and rest. Not good for physical activities but mental activities are fine. Stay away from emotional matters as these days are the most unstable emotions wise.

The group had already done some work around (particularly) emotions words with their Tutor (we saw a copy of this mindmap) and there was also an amazing whakataukī on the board about emotions. This was:

Hongihongi te wheiwheia – Face with courage those unseen things that can create worry, anxiety and fear.

We introduced ourselves and then did Whakawhanaungatanga. Of interest, there was a husband in wife in the group which was unusual. We talked about the research and then did the consent form process before launching into the presentation. The areas covered were:

- Whakawhanaungatanga, context of our visit and session rules (ture)
- Multiple intelligences (and exercise)
- Emotional Intelligence (Intrapersonal and Interpersonal) – definitions
- Energy (continuum exercise – stress examples) and how it relates to emotions
- Te Maramataka overview (and how it relates to energy) followed by Te Rapunga model, Te Matakite and Self-Distancing
- Focus Group session

One of the students indicated to her Tutor that she did not want to take part in the Focus Group session but she did want to do the workshop which was good – we had spent some time in the beginning talking about how the feedback process wasn't compulsory.

The group all seemed to enjoy most of the workshop with the 'Te Matakite' session being the one where we seemed to lose them a bit (although to be fair we had a lot of information to get through and it may have just been that they were flagging at this point).

There was a lovely energy throughout the session. The students were all paying attention for the majority of the time – even after we had explained that today was a bad day for external energy. One student stated that she wondered why it was so hard to get her kids out of bed this morning (!)

It was obvious to Judy and I that this group was well bonded and had a lovely, trusting relationship with their Tutor. They were more relaxed than the other two groups from the start and we really enjoyed facilitating. Unlike the other two groups, we didn't feel that we had to carry the group along – they all came with us of their own accord.

The classroom was also much more conducive to learning with air conditioning and good resources. The class also didn't have to set up and pack down their resources down each day (unlike the other two classes who were using shared community spaces) which gave the room a sense of permanence.

Additionally both Judy and I had been located at the Manurewa office when we worked for Solomon Group so the building felt very familiar and welcoming which may have had an effect on our facilitation and so the session.

We asked the group during the session if they agreed and understood our definition of Emotional Literacy and the overwhelming response was that it was markedly better and more understandable than the Western one (Salovey and Mayers, 1990).

The Focus Group (end) session was interesting and given the session at Otara (and like the session at Massey) we asked right at the start of this if the students would prefer to talk individually and generally about the session and they were fine with this. The Focus Group questions we put up on the board just to provide some inspiration to the students and we also used them to prompt as we went along. These questions were:

- What did you think about these parts of the 'Māhunga Ake – Heads Up' programme?
- What do you think about the information that was covered in the programme?
- Is there anything that you think could have been done better?
- Was the information that was covered useful for yourself or your whānau?
- Is there anything else you want to talk with us about?

The verbal feedback from the students has been set out below:

Kiri: So, no questions? That was a lot of stuff you guys. If you are feeling like you've been hit by a bus, that's okay cause that's pretty much two workshops jammed into the one because we knew we probably wouldn't be able to get in front of you guys again and we wanted to give you as much as we could.

Judy: And it is a down day

Kiri: And it's a down day – the worst day to do a blimmin workshops in the month. So, anyway…

Judy: Any questions before we move on or anything they would like to know before we move on?

Participant 8: No but I quite liked the korero about he Maramataka. Like that's quite interesting for me cause I never ever thought of that and it does make a lot of sense when you think about it…

Kiri: Yeah it does hey

Participant 8: Cause there are days when you just get up and feel like utter crap for no reason at all and the kids aint functioning you know….I didn't really think that it all sort of applied to each other.

Judy: And you beat yourself up and think 'what's wrong with me?'

Participant 8: Or 'get on to it – try and do it' and you can't. There s just some days where I feel bad cause I can't get up and do it. Yeah – it's good.

Kiri: After this slide I've got a whole lot of resources. One of these is called the 'Spinoff' and they do a monthly column on Te Maramataka and what the month is good for cause actually it not only works at an each month level, it works at a summer, winter, autumn, spring level – it has layer upon layer of different stuff so I'll bring that up later.

Judy: The other thing is that there is a books that's just come out call 'Southern Skies' and its about, a lot of its about the navigators coming from the islands and moving through and how much they were scientists cause when British came they just sort of said 'oh these

people know nothing – we are the ones with all the knowledge' but they know form documents and things that actually the British had a Māori navigator – he came and navigated for them. It wasn't them navigating around the place, it was him but they never ever gave credit to him. (And the conversation continued about this and the navigator Tupaia….).

Kiri: Um okay so ultimately, we want to hear from you guys about some of this stuff (indicating the focus group questions on the board) but anything you can give us about this session would be really helpful. So if you don't want to answer these questions, that's cool….if you want to say 'I liked this but didn't like this, I thought this was relevant, it wasn't really relevant, all good okay.

Judy: Any new learning you thought really resonated with you would be good, great

Kiri: And any new learning that you think would be good for your kids – great. Cause I'm always about how can this works with my kids….how can I experiment on them enough (?!). Right can we start with you (indicating one of the participants)

Participant 1: Yep

Kiri: Right so, how did you find the session?

Participant 1: I found it very informative and I actually enjoyed a lot of everything that was covered especially when it came to emotions and (like the other participant said) Te Maramataka. It was very enlightening.

Kiri: Okay cool – have you ever heard any of that stuff before?

Participant 1: Umm no – not all of it. Maybe some

Kiri: Would you use it at home do you reckon?

Participant 1: Oh definitely, most definitely

Judy: It would be great to continue the conversation

Participant 1: Yeah exactly

Kiri: Thank you very much. Hi you fullas – I'm still impressed that you've got a husband and wife team doing the WAM course. That's awesome. I know – no-one ever wants to talk into my phone but how did you find it? Was it alright?

Participant 2: Yeah – I didn't know a lot of that. So I quite enjoyed it especially the part with the calendar

Kiri: Yeah – Te Maramataka. Do you guys have anything similar in Samoa?

Participant 2 and 3 talking between themselves asking if the other knows about anything similar….

Kiri: Some of our guys were saying 'my nanny said that I couldn't do this on this day, or that on another day…' and now they are starting to realise that this is based on probably a similar version of Te Maramataka

Judy: The science that they have learnt

Kiri: Yeah some of our ladies from Rarotonga were saying this so I apologise for putting you on the spot. Was there anything that you would use with your kids?

Participant 2: Umm yeah – I think it was the self-distancing part and the other part where you resolved I suppose the questions that they had and how they were feeling yeah. Just that….

Participant 3: Umm like for me I really liked the part about the waka circling cause I can relate that to myself like through this year you know kind circling and now I'm happy where I am cause I think I know what I want to do for next year so I can relate to that

Kiri: That's awesome

Participant 3: But the part that I liked, that I want to do with my kids is I have a child, he's a teenager and yeah he does go through these emotions but he tends to keep it all in but I like the thingy that has the four parts…

Kiri: Mood Meter?

Participant 3: Yeah so I want to put that in my home where maybe when he comes home from school I can say, you can circle on there how you are feeling today so that's something that I want to use with my kids…

Kiri: That's so cool

Participant 3: Maybe it will help him to open up because when I see…sometimes he gets really angry and I don't why and I want him to be able…I have one-on-ones with him but a lot of times maybe its me just doing all the talking and sometimes hell explain but not very well cause he doesn't know how…

Kiri: Hasn't got the words hey

Participant 3: Yeah

Kiri: The other thing that is good is there's a whole lot of other stuff….there's a smiley face chart…

Participant 3: Oh yeah

Kiri: Cause sometimes the words are quite big…..(Tutor's name) do you have something like this?

Tutor: It's the one you guys got yesterday

Kiri: They're really good with kids as well. I use the Mood Meter with my kids as well. My six-year-old just swings her finger around and says 'I'm feeling that' and then we get the book out but however they're doing it, they're learning words so two different ways of doing it

Participant 3: I like the name it and tame it you know so if I'm able to relate that to them and you know…it would be useful for me as well if I can name my emotion when the kids frustrate me or he frustrates me (laugher) then I'll be able to tame it

Kiri: That's so cool – and vice versa hey

Participant 2: Yep

Kiri: (Laughing)….thank you. I'll put if over here (referring to the phone) - so how did you find it? Did you think that this would be a good workshop to go to?

Participant 4: Yes – cause I did learn a lot even about the brain. I didn't know that much about the brain – even the weight of the brain. But everything in this task is really good.

Kiri: You enjoyed it? Anything that stood out as something that you know like a lightbulb moment or even something where you thought 'that's okay but it's not really something that I would use that often'

Participant 4: No I liked the how to break down the emotions….

Kiri: Oh Te Rapunga?

Participant 4: Yeah.

Kiri: Thanks

Participant 5: Oh yeah I liked this.

Kiri: It was alright?

Participant 5: Yeah

Kiri: Was it something…cause how many kids you got? You got two hey?

Participant 5: Two yeah

Kiri: Would you use it with your kids do you think?

Participants 5: Yeah

Kiri: Boys or girls?

Participant 5: Boy and girl

Kiri: Oh you got the good mix cause they are different hey.

Judy: But the big thing I think is to help them develop wide vocabulary around emotions so they can actually understand themselves because they can work our exactly how it is they are feeling. It takes a while but its such a good tool for them to be able to use at home, school or with their mates…you know because they have all of these things happen…well everyone does but to be able to name it is a really important thing

Kiri: What you find that as you go along my emotions vocabulary extends as well…you are learning alongside your kids which is a nice thing to do as well….So you would do it again?

Participant 5: Yep (laughs a bit nervously)

Kiri: I feel like I'm putting you on the spot and I'm sorry its just so we know that if we are going to roll it out in different formats to your colleagues it has to work cause we didn't build this for us…

(Tutor then confirms with the class if the sheet she is holding up is the one that the previous participants had alluded to…this was a copy of the Mood Meter)

Kiri: Is it okay if I put this here (referring to the phone)?

Participant 6: Yep – kei te pai

Kiri: So how did you find it?

Participant 6: Um it was awesome…rawe… really liked it very informative. Its just opened up more of my understanding as well. I liked the evaluation…the intelligences evaluation…everything of it. For myself personally I would like to do a little bit more education on this and research for myself. It sits in well with umm my journey of what I'm

doing at the moment, where I was at the beginning of the year and where I am today. Umm cause I'm on a kai orange Māori class so the Maramataka that I've learnt in this class resonates with everything in Te Ao Māori for me.

Kiri: It's amazing hey

Participant 6: Yeah and everything about it it just inspires me more to go learn Te Reo Māori and balance it up into this type of learning. It's awesome for all ages I reckon so I think this type of programme workshop um would be great for youth. A lot of youth as well that are umm withdrawn within themselves, find it hard to speak about emotions more than adults because we become parents but yeah those youth that are out there that don't have anyone to talk to that can sort of put a name on something…it's absolutely awesome. Thank you so much for the information.

Kiri: Oh no worries. We talked – we had two guys in our Northland group (and I don't know how you feel about this as an aside to the sole male in the room) that we couldn't really teach emotional literacy to boys/men very easily. It's almost like a whole different way of thinking

Judy: Well you'd have to change it around to suit them

Participant 6: Especially the Matakite side which I'm very strong in – it's that side the Māori side of everything that just connect for me and my wairua and how I am. It's awesome-thank you so much.

Kiri: Oh no worries. So it would work really real with your course hey?

Participant 6: Ae and with children, with kids.

Kiri: Ae kapai – is it okay if I put it here (referring to the phone)

Participant 7: Yep. The whole programme from beginning to now it speaks volumes to me spiritually because it is a spiritual journey and it goes with our whakataukī as well as what we've learnt and also because I am spiritually based, um it goes with what I learnt this morning. Faith is the substance of things hoped for you know and um the evidence of things not seen and so this is what it presented to me today it just the whole thing just opened me up to a while new world and that's what I love about our Māori and Pacific people is that we are open spiritually and you know we don't…we have this calmness, humility about us but like your mum was saying you know back in those times the Europeans were the…..

Kiri: Coloniser hey

Participant 7: Yeah – from way back then our pacific and Māori people have learnt to be calm cool and collected – we know when to speak and when to just sit back and that's what I've learnt form here.

Participant 6: Its that self-taught science hey

Participant 7: Yeah its self-taught. Its us

Participant 6: In tune with nature and the cosmos

Participant 7: Everything

Kiri: It's true – its um we often when we meet with Rereata we walk away…and he's such a humble guys and we just go to Takanini and have a kai and he just talks and the amount of knowledge he has is just mind-blowing. And he's been very patient with it cause I knew

nothing about this stuff. There is also a concept called 'ai' in Samoan which the felt but unseen. In all cultures we have these things where you can feel it but you can't see it and how do you work with that in a way that works. And I think that emotions in general, I don't know how you guys feel, its a real kind of urghhhhhh subject for everybody. You say the words 'emotions' and everybody goes 'ohh and I'm going to back away really slowly…..

Participant 7: Its an essential characteristic of yourself

Kiri: Absolutely

Participant 7: It's essential…it's an essence

Kiri: Well from a Māori perspective emotions live in the stomach, and they come up through the hinengaro and come out the mouth so its very very entwined. Ka pai – kua mutu?

Participant 7: Ae

Kiri: Right, kia ora (to the next participant)

Participant 8: I umm actually really enjoyed this cause when I thought we were doing emotions I thought it was, we've got to talk about how we feel and you know when we're said and stuff so I was actually trying to avoid it…

Participant 9: Oh my golly!

Participant 8: Cause I thought 'oh god I don't want to do this!'

Kiri: I know – welcome to my world!

Participant 8: (Laughing) but the concepts completely not what I thought it was going to be and its definitely opened up my mind to other things like Te Maramataka. Um I love the identify and name it to tame it cause that's something that I think we all have a problem with cause what we're actually feeling and stuff like that and it's given me some ideas about situations for myself where….and I definitely love the self-distancing cause as a single parent it can be quite hard you know cause you are always right in it…

Kiri: Yeah and they are often here (indicating close to the face)

Participant 8: Yeah – and it never goes well like it never goes well and I've had recent stuff with my 16 year old where that situation happened and it just didn't go well so now thinking of that if I had distance myself from the situation, things might have been a lot different you know but it's really interesting – it's something that I will definitely take with me.

Kiri: That's awesome

Participant 8: I do appreciate that it's got a Māori base in a way because we are all interconnected yeah I really appreciate that aspect as well you know.

Kiri: This is a question for all of you cause we've struggled cause whenever we rock up to do workshops there's like 'Emotions with Judy and Kiri' and we're like 'oh no' you know it's a really hard thing to do because people get really…they get really 'oh I'm not doing that! Who are these people?'

Participant 8: That's what you do behind closed doors not you know around anybody

Kiri: How else can we frame it cause I think if you can get past people's…

Participant 6: The word I think of is whakaaronui…

Kiri: Whakaronui – okay

Participant 6: Yeah Whakaaronui

Kiri: Okay Whakaaronui and Māhunga Ake – we can do that cause I just even when we did our scoping for it we went out West and honestly they were sitting there and they looked petrified! People look petrified – and I thought 'this isn't a good start!'

Participant 6: Just by looking at the word eh

Kiri: Yeah they do

Participant 6: It puts a barrier up eh

Participant 8: Yeah straight away

Kiri: Absolutely and then people do want to attend and they wag class (participant 8 laughs) because they don't want to do it

Participant 6: I think a Māori name softens the tone a bit and whakaaronui covers a wide base like emotions…it's like quite hardened

Participant 8: It's got connections with the emotions like

Participant 6: I don't know if that's the right word but

Kiri: Its really good – it's a big thing and it's good to hear that. It is a big thing and you don't want to scare people off because it is a big thing

Participant 3: What does that mean?

Kiri to Participant 6: Can you translate it for us?

Participant 6: Whakaaro nui - it's like big concepts, big things, the way you interpret and take it in…that's it

Kiri: Yeah and if you put that in English and then rock up it's like no these people are coming to talk to me about….

Participant 8: It's like 'I'm out!'

Kiri: Yeah – I'm out. So I like that – so like big ideas in English so this could be something that we look to do....that's good, that's awesome thank you. Kua mutu (to Participant 8)?

Participant 8: Yeah

Kiri to Participant 9: Hi – hello I want to be like you cause your calm…

Participant 9: I actually think todays' session was quite empowering and it's something that I can certainly take forward with me on my journey. Umm which is I am going into counselling with children so a lot of it is going to be able to help in that sense. We're quite boring in our household cause we discuss everything – we sit down and we…

Participant 6: There you go -there's the word empowerment – the empowerment of the hinengaro

Participant 9: Yeah cause you know that's just basically because within our household there's a lot of counselling going on cause my partners a counsellor so…he's pulling me along. He used to be at St Stephens as a student so…that's a really big change for him cause he was the naughty boy

Judy: What was his name? There was a lot of naughty ones (everyone laughs)

Participant 9: So um I guess that's given us a good real grounding to take forward – it's definitely something that I would take forward.

Kiri: Awesome – thank you

Participant 10: My thoughts – I enjoyed your session today. I enjoyed what you talked about today. It gives me ideas how to handle my emotions with my little one – how to handle his emotions and how to handle them as well. Also, I like how you bought the Māori concepts into it as well when you talked about Te Rapunga I've got a marae up north in Waimio called Te Rapunga and that came into my mind at that time and sort of reminded me of how we search back up home and coming home to the marae. Yeah – I really enjoyed it. I like how Māori concepts can be involved in these sorts of things – gives us a better understanding as well.

Kiri: If it was looking to be rolled out to different people…now WAM is a beautiful class hey – WAM is a really nice class and if it was in a different context like if they were looking to roll it out in trades, how do you think they would cope with some of these concepts cause for some people some of this is…

Judy: Confronting

Kiri: Yeah – for people who aren't…

Participant 10: Yeah cause sometimes paces like this the Pākehā concept I sort of but when you involve the Māori side of it, I can understand it a bit more.

Participant 9: It's like peeling back that layer…

Participant 10: Yeah it makes it more easier for me to understand what going on

Participant 9: And I suppose it's being open minded to yourself to learning…

Participant 10: yeah

Participant 9: Taking different perspectives and yeah sort of looking at yourself and your life and interpreting yourself for your children

Kiri: You guys are quite open hey , some of the other courses or some of the guys int here who aren't very well adjusted like you are, I think they would struggle sometimes with some of this stuff. Oh sorry time is running out so moving on…

Tutor: If there is anything else that you want me to photocopy of that you want a copy of you can let me know next week..

Participant 11: Thank you very much – before I say anything else I say thank you very much for this session. I learn a lot of my colleagues – they explain a lot. The only session I get is this one (referring to Te Rapunga) not only myself to learn but I will teach my children this one for the options, synonyms….

Kiri: And they will get it cause our kids are smart….

Participant 11: And thank you very much

The conversation then turned to the definitions of the multiple intelligences and going over the remaining slides showing resources ie the Hina App and articles.

After this, we formally thanked the group for having us and then presented them all with greenstone taonga each to show our appreciation of them taking time to work with us. Karakia was done and the session ended.

Some observations from the session regarding teaching general Emotion information to adults:

- There needs to be an understanding of the general comprehension levels of the students. In this session, the main difference when it came to participating was in the age groups of the students. The more mature ones were really open and shared well, while the younger ones seemed whakamā and hesitant (and in one case, didn't really seem to want to be there as she kept checking her phone). We went with this and tried to ensure maximum participation and understanding of the content.
- Again, the Tutors relationship with the class definitely has an impact on the group dynamic. In this case, the Tutor had a great relationship and even thought there was still some wariness, the class all started more 'open' than the other two. While there was still a lot of energy invested by Judy and I in the session to ensure engagement and participation, the students were also invested.
- The fact that it was a 'Whiro' day was interesting. We talked about it between ourselves before the session and also acknowledged the day's qualities to the students when we were talking about the energetic properties across the month. They seemed genuinely interested in this especially as it related to planning etc. Again, it seemed like talking about it and acknowledging it took away some of the energy normally related to this day although it would have been interesting to see whether holding the session on another day would have got more students attending, more feedback etc.
- It was a lot of information to get through in a short timeframe. We felt justified doing this as this was our one chance to actually get in front of the participants and talk about EL.
- We gave each of the Participants a greenstone Taonga after the Focus Group session. We wanted to thank them for going on the journey with us and they all seemed to love them. We also bought afternoon tea in the form of fruit, cheese, biscuits etc and they seemed to appreciate this.
- The Tutor had taken the time to prepare the students through the whakataukī and the list of emotions words to elicit prior learning from them. Although there was still some wariness (as stated in the student feedback) this helped to set the scene and probably eliminated most of the wariness at the outset of the session.
- It certainly validates the need for there to be trust between the Tutor, the student and their classmates. This programme could be taught by outside "experts" but will be more successful if taught by a trusted class Tutor. Concepts will need re-visiting for consolidation and better understanding, especially with students for whom English is a second language and who have had little prior education.

Appendix G
Overview of each MAHU EL Programme workshop

Workshop Tahi (1)
1. Whakawhanaungatanga
2. 'Māhunga Ake – Heads Up' Introduction & Programme Overview
3. Intelligences
4. The Brain
5. Kapū Tī (Cup of Tea)
6. Functions of emotions
7. 'Energy'
8. Moods versus emotions
9. Workshop review
10. Homework & Questionnaire

Workshop Rua (2)
1. Workshop 1 – Review
2. Emotional Intelligence
3. How do emotions affect us day-to-day?
4. Kapū Tī (Cup of Tea)
5. Emotion Regulation/Management
6. Pumotomoto (Mind Map)
7. Workshop Review, Questionnaire & Self-Rating Scale
8. Homework

Workshop Toru (3)
1. Workshop 1 & 2 Review, Rules & Te Pataka (Word Bank)
2. Managing Others – Other perspectives on Managing Emotions: Te Maramataka (The Māori Lunar Calendar): Te Rapunga (The Search) & Te Matakite (Intuition/The Knowing)
3. Kapū Tī
4. More information about how to manage/regulate emotions – information for yourself and others including other 'Western' Emotion Regulation Strategies: Self-Distancing (Kross & Ayduck, 2017)
Ideal Versus Actual Affect (Tsai, 2017)
5. Workshop Review and Mahi Kāinga (Homework)

Workshop Wha (4)
1. Review of last Workshop
2. Emotions, Learning and Music
3. Kapū Tī
4. Te Hononga (Interconnectedness)
- How everything relates together; and
- How are we going to teach this?
5. Individual Pumotomoto for delivering the Workshops
6. Workshop review, Questionnaire & Self-Rating Scale
7. Te Mutunga (The End)

Appendix H
Data from Coding Process Tuatahi (1)

Table 13

Consolidated Findings from Tutor Whānau Coding Tuatahi (1)

Tutor Theme Tuatahi (1)	**Associated Codes**	**Theme Definition**	**Relevance to the Research Question**
Valuing the Importance of Cultural Perspectives	- Ethnicity - Te Maramataka 1 - Māori Concepts, Perspectives, Ways of doing Things, Māori Worldview - Relatability and Relevance	This theme relates to the Students indicating that the concept of culture (not necessarily just Māori culture but all cultures) was important in all interactions. The acknowledgement and importance of understanding and doing things in a Māori way (including in all teaching practices) around new knowledge was salient and responses embraced the information relating to the Aotearoa context specifically Te Maramataka (regardless of their own ethnicity).	The importance of including Relevant Cultural Concepts and Tikanga in a respectful and considered way
Tutor Theme Tuarua (2)	**Associated Codes**	**Theme Definition**	**Relevance to the Research Question**
Acknowledging the Wider Implications	- Whānau - Community Impact	This theme considers that participants indicated that the subject of 'Emotions' had the potential to influence them, their whānau, and the wider community as well. An example of this was when the groups discussed the definition of 'Emotional Literacy' specifically developed for the Māhunga Ake – Heads Up programme.	Understanding and considering the importance of 'Te Hononga – Interconnectedness' between the learner, whānau and wider community and natural environment

Tutor Theme Tuatoru (3)	Associated Codes	Theme Definition	Relevance to the Research Question
Focusing on Catering to the Profile of the Learners *SUB THEME* Ensuring Learner Targeted Content *SUB THEME* Programme Elements resonate with and are reflective of the target learners	- Student Engagement - Language Knowledge - Reciprocal Learning - Teaching Techniques - Tutor Engagement - Te Maramataka 2 - Western Pākehā Theories of Emotion - Multiple Intelligences - Sound and Frequency - Physiology and Emotion - Structure of the EL Programme - Resources	This theme relates to the importance of understanding the learners and the ways that they best learn, to effectively teach the subject of Emotions. This includes; ensuring respectful interactions; use of humour; lack of hierarchy; doing things in a Māori way; incorporating learning styles; using relevant and relatable information and examples; and reinforcing that the learner is the expert in this context as it is their emotional context we are supporting them to explore.	Understanding and respecting te mana o te tangata (a person's innate prestige and status) when teaching emotions
Tutor Theme Tuawha (4)	**Associated Codes**	**Theme Definition**	**Relevance to the Research Question**
Recognising and Prioritising Student-Centred Outcomes, Implications & Development	- Lifelong Learning - Confidence with Knowledge - Impact on Self - Participants NOT confident with Knowledge	This theme relates to understanding that the point of the learning is what the student gets out of the Māhunga Ake – Heads Up programme and supporting learners to build their confidence (or not) around the subject of Emotions	A focus on learner outcomes in emotional literacy and on on-going development and building confidence in the learner's emotion education path.

Table 14

Consolidated Data from Student Whānau Coding Tuatahi (1)

Student Theme Tuatahi (1)	**Associated Codes**	**Theme Definition**	**Relevance to the Research Question**
Valuing the Importance of Cultural Perspectives	- Cultural Connection - Ethnicity - Te Maramataka - Māori Concepts, Perspectives, Ways of doing Things, Māori Worldview	This theme relates to the Students indicating that the concept of culture (not necessarily just Māori culture but all relevant cultural concepts) was important in all interactions. The importance of understanding and doing things in a Māori way is embedded in all teaching practices and new knowledge is easily relatable. All responses embraced the information relating to the Aotearoa context (regardless of their own ethnicity).	Including and Edifying Relevant Cultural Concepts and Tikanga
Student Theme Tuarua (2)	**Associated Codes**	**Theme Definition**	**Relevance to the Research Question**
Acknowledging the Wider Implications	- Whānau - Community Impact	This theme relates to all participants acknowledging that the subject being taught had potential effects and impacts on them, their whānau, and their wider community.	Understanding the importance of 'Te Hononga – interconnectedness' and trust between the learner, whānau, wider community and the environment
Student Theme Tuatoru (3)	**Associated Codes**	**Theme Definition**	**Relevance to the Research Question**
Targeted and Relevant Programme Development	*SUB THEME* Ensuring Learner Targeted Content - Te Maramataka - Western Pākehā Theories of Emotion	This theme relates to the importance of understanding the learners and teaching relevant information in a way which acknowledges and respects their mana. It highlights the importance of utilising	Understanding and respecting te mana o te tangata (a person's innate prestige and status)

	- Multiple Intelligences - Sound and Frequency - Physiology and Emotions *SUB THEME* Understanding the Importance of the Programme Structure and Delivery - Student Engagement - Tutor Engagement - Language Knowledge - Resources - Reciprocal Learning - Teaching Techniques	structures that encourage student engagement with the learning while also teaching from the perspective that the learners are the experts in their own 'emotions' context.	

Appendix I

Māhunga Ake' - Heads Up Tutor Draft Codes Tuarua (Second) Coding

Name	Description
Ability to access new and relevant learning and knowledge	Any reference to accessibility and availability of knowledge and the joy of new vocabulary
Aotearoa New Zealand Context & THEIR context	Any references to their (the participants) reality, their interests, their pride in being Māori and/or pride learning about Māori concepts
Cultivation of High Trust between the group members	References which support the establishment of high trust relationships within and between the group including reinforcing that there are no wrong answers, no 'tests' and the group dynamic ensures a comfortable and relaxed learning environment
Humour	Any reference to the use of gentle humour to establish relationships, ease nervousness and ensure relatability between the group and the knowledge that is being shared and which encourages a sense of fun
Learning Climate, Comfort, and receptivity	Includes any references to kai, karakia, physically comfortable environment for learning
Structure to alleviate fear, anxiety and uncertainty	References to things which contribute to the structure of the lesson/workshop including Te Ture, language word bank, introductions, rituals, state changes, shared learning, no surprises, no stress
Te Hononga	Any references to establishing connectivity, links and rapport, including establishing common ground and relatability
Te Mana o te tangata	Any reference to activities and processes which support recognising each person's uniqueness and worth and their right to be treated with dignity and respect
Telling Stories	Any references to strategies where personal and whānau stories are shared for relatability and collegiality, pride in being Māori and proud to learn about Māori concepts as well as references to everyone sharing and self-disclosure
Understanding and allowing for Literacy and Comprehension Levels	References to comments which relate to processes and activities being targeted at the correct literacy and comprehension levels in order to ensure understanding, retention and utilisation of new knowledge
Wairua & Energy	Includes participants references to innate humility, excitement, karakia, openness to engage, traditional knowledge and Te Ao Māori respected and valued
Whakawhanaungatanga	References to things which enable and enhance the concept of Whakawhanaungatanga including whakapapa, introductions, food, the

Name	Description
	everyday familial comfort level where everyone feels able to agree and/or disagree and people feel 'at home'

Appendix J
‘Māhunga Ake - Heads Up’ Finalised Codes Tuarua (Second) Coding Process

Name	Description
Ability to access new and relevant learning and knowledge and receptivity to learning	Any reference to accessibility and availability of knowledge, the joy of new vocabulary and receptivity to learning
Aotearoa New Zealand Context & THEIR context	Any references to their (the participants) reality, their interests, their pride in being Māori and/or pride learning about Māori concepts
Cultivation of High Trust between the group members including Tutors or Facilitators	References which support and illustrate the establishment of high trust relationships within and between the group including reinforcing that there are no wrong answers, no ‘tests’ and the group dynamic reflects a comfortable and relaxed learning environment
Humour and Enjoyment	Any reference to the use of or which shows gentle humour being used to establish relationships, ease nervousness, and ensure relatability between the group and the knowledge that is being shared, examples of techniques which encourage a sense of fun and references to the participants enjoying the learning
Learning Environment	Includes any references to kai, karakia or the physical attributes of a class/workshop which makes the environment comfortable for learners
Structure to alleviate fear, anxiety, and uncertainty	References to things which contribute to the structure of the lesson/workshop including Te Ture, language word bank, introductions, rituals, state changes, shared learning, no surprises, no stress
Te Hononga - general sense of connectivity including self-connection	Any references to connectivity within the group (including establishing common ground with each other), establishing and/or showing a sense of connection with the knowledge including relating new knowledge to existing knowledge base, establishing links with others and their stories, establishing rapport and the sense that connections are being made both within the group and at an individual level through instances of self-reflection.
Te Mana o te tangata	Any reference to activities, processes, and techniques which we believe support recognising each person’s uniqueness and worth and their right to be treated with dignity and respect
Telling Stories	Any references to strategies where personal and whānau stories are shared for relatability and collegiality, pride in being Māori and proud to learn about Māori concepts as well as references to everyone sharing and self-disclosure
Understanding and allowing for Literacy and Comprehension Levels	References to comments which relate to processes and activities being targeted at the correct literacy and comprehension levels to ensure understanding, retention, and utilisation of new knowledge

Name	Description
Wairua, Energy & Participant Experience (Affect)	Includes participants references to spirituality and their 'experience', the effects that energy had on the participants, references to group energy and/or and Te Maramataka, excitement about the knowledge, openness to engage and appreciation for traditional knowledge and Te Ao Māori being respected and valued
Whakawhanaungatanga	References to things which enable and enhance the concept of Whakawhanaungatanga including whakapapa, introductions, food, the everyday familial comfort level where everyone feels able to agree and/or disagree and people feel 'at home'
Wicked Quotes	Potential quotes to be used in the write up phase for supporting codes and/or themes

Appendix K
'Māhunga Ake' - Heads Up Draft Codes Tuatoru (Third) Coding

Name	Description
Ability to access new and relevant learning and knowledge	Any reference to accessibility and availability of knowledge and the joy of new vocabulary
Aotearoa New Zealand Context & THEIR context	Any references to their (the participants) reality, their interests, their pride in being Māori and/or pride learning about Māori concepts
Cultivation of High Trust between the group members	References which support the establishment of high trust relationships within and between the group including reinforcing that there are no wrong answers, no 'tests' and the group dynamic ensures a comfortable and relaxed learning environment
Humour	Any reference to the use of gentle humour to establish relationships, ease nervousness and ensure relatability between the group and the knowledge that is being shared and which encourages a sense of fun
Learning Climate, Comfort, and receptivity	Includes any references to kai, karakia, physically comfortable environment for learning
Structure to alleviate fear, anxiety and uncertainty	References to things which contribute to the structure of the lesson/workshop including Te Ture, language word bank, introductions, rituals, state changes, shared learning, no surprises, no stress
Te Hononga	Any references to establishing connectivity, links and rapport, including establishing common ground and relatability
Te Mana o te tangata	Any reference to activities and processes which support recognising each person's uniqueness and worth and their right to be treated with dignity and respect
Telling Stories	Any references to strategies where personal and whānau stories are shared for relatability and collegiality, pride in being Māori and proud to learn about Māori concepts as well as references to everyone sharing and self-disclosure
Understanding and allowing for Literacy and Comprehension Levels	References to comments which relate to processes and activities being targeted at the correct literacy and comprehension levels to ensure understanding, retention and utilisation of new knowledge
Wairua & Energy	Includes participants references to innate humility, excitement, karakia, openness to engage, traditional knowledge and Te Ao Māori respected and valued
Whakawhanaungatanga	References to things which enable and enhance the concept of Whakawhanaungatanga including whakapapa, introductions, food, the

Name	Description
	everyday familial comfort level where everyone feels able to agree and/or disagree and people feel 'at home'

Appendix L
‘Māhunga Ake - Heads Up’ Finalised Codes Tuatoru (Third) Coding Process

Name	Description
Affirming, confident and competent about understanding (new) knowledge	All references to feeling confident about the new knowledge and/or competent with the new knowledge. Also refers to affirming EL strategies that participants already use but had not formally named.
Empowerment and satisfaction through self-reflection	All references to feeling empowered and reflecting on their own experiences and self-knowledge through engaging with the workshops content
Enjoyment, engagement and feeling comfortable with new knowledge, group sharing and teaching techniques	All reference to enjoying the workshops, engagement with the workshop content, enjoying and appreciating the group sharing elements and the variety of different teaching techniques utilised.
Excited about and engagement with Te Maramataka Concepts	All references to excitement about Te Maramataka and/or references to engaging positively with the knowledge.
Excited about programme and wider applications	All references to excitement and how the learning can be applied in a wider sense
Feeling connectivity to self, new knowledge, students and whānau	All references to connection and connectivity between the participants own experience, new knowledge, how this will work for their students and their whānau
Frustrated, embarrassed and uncomfortable with self around new knowledge	All references to feeling embarrassed, ashamed, frustrated with a self-perceived lack of understanding around the new knowledge
Motivated, aspirational, and energised learning	All references to participants feeling motivated toward and energised about the new knowledge and their own learning
My Great Quotes	Great Quotes for potential write up purposes

Appendix M
Examples of Participants' Emotional Reactions to the MAHU Programme

Coding 1 – Tutor Whānau (TW) Taken from Code "Impact on Self"	**Coding 1 – Student Whānau (SW) Taken from Code "Impact on Self"**	**Coding 2 – TW & SW Taken from Code "Te Hononga"**	**Coding 3 – TW & SW Taken from code "Feeling connectivity to self, new knowledge, students and whānau"**
"I really love the process of Te Rapunga, because that really makes you look at yourself and takes everyone else out of the picture and it's about ownership of your own behaviour, your own emotions." "I'm excited, I'm going to be using it." "Honestly, I've thoroughly enjoyed this journey."	"I liked the how to break down the emotions…." "I…umm actually really enjoyed this cause when I thought we were doing emotions I thought it was, we've got to talk about how we feel and you know when we've said and stuff so I was actually trying to avoid it…" "I love the identify and name it to tame it 'cause that's something that I think we all have a problem with."	"I actually think todays' session was quite empowering." "It's a simple process eh but you never stop to think about it like that." "I loved everything, in particular Maramataka." "…yeah but I really enjoyed it – would have liked a bit longer but yeah…."	"…emotional competence was a great concept." "Emotion regulation information was awesome - thinking about what we do and what we can do to deal with our emotions." "Enjoyed it all. Love the moon wheel and supporting chart."

Appendix N

Participant Data Which Reflects a Democratic Inclusive Education Approach to Learning About Emotions (Valencia, 2010)

Coding 1 – Tutor Whānau (TW) Taken from code "Pākehā Theories of Emotion"	**Coding 1 – Student Whānau (SW) Taken from code "Pākehā Theories of Emotion"**	**Coding 2 – TW & SW Taken from code "Ability to access new and relevant learning and knowledge and receptivity to learning"**	**Coding 3 – TW & SW Taken from code "Affirming, confident and competent about understanding (new) knowledge"**
"Always thought of moods as being of shorter duration than emotion but realise it is the other way around…" "Breathwork, naming it to tame it - love that one…" "And the self-distancing is just such a key thing for people.."	"I like the name it and tame it." "…definitely love the self-distancing cause as a single parent it can be quite hard you know.." "I liked the self-distancing one."	"Participant 1: but how we ah how you talked about it today I didn't think it was put in that kind of way Participant 2: Put it into parts and different ways…. Participant 1: Like one step then the second step…. Participant 2: and levels…." "…made us understand what we're feeling especially the Mood Meter." "I feel like it's a huge amount of information that has been put together – it's like a smorgasbord which is great..."	"Emotional competence was a great concept." "All of the workshop I found valuable and looking forward to using this content everyday." "Emotion regulation information was awesome - thinking about what we do and what we can do to deal with our emotions." "Relate some of the activities to what I do and thought 'ah that makes sense'."